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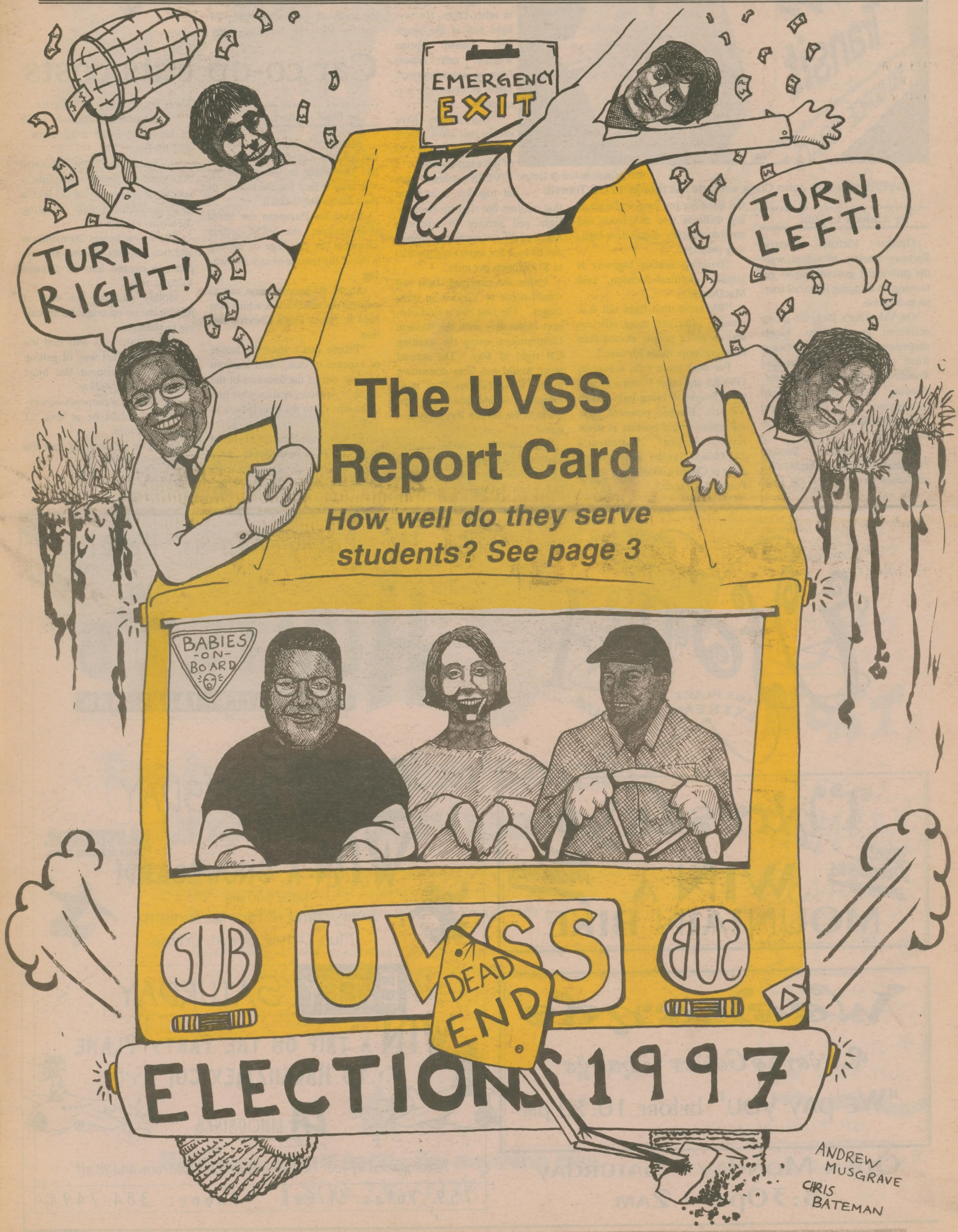
the Martlet

The student newspaper of the University of Victoria since 1948

Volume 36 • Number 25 http://kafka.uvic.ca/~martlet Thursday, February 27, 1997



The UVSS Report Card

How well do they serve students? See page 3

Victoria overdue for light rail transit, say advocates

Martlet photo by Andrew Lupton

GVERS member John Clark extends his thanks to BC Transit.

by Andrew Lupton

Greater Victoria Electric Railway Society members want the provincial government to get moving on bringing light rail transit to Victoria.

On Valentine's Day, the group delivered an oversize, heart-shaped card to BC Transit's Gorge Road office. The card thanked Transit employees for their "outstanding" service and encouraged the province not to abandon light rail as Victoria's "best public transit solution."

Electric Railway Society President Bill MacDonald said politicians have dodged the light rail issue for too long while pouring millions into dangerous and environmentally destructive highway projects.

"Building another highway is largely a political decision," said MacDonald.

"We know that light rail is a cleaner, safer and more efficient way to move people around than building more roads for cars."

For over more than a decade, GVERS and other Victoria groups have fought to bring light rail to Victoria. Electric powered light rail trains would operate at street level (unlike Vancouver's SkyTrain). Similar rail systems exist in Calgary, Edmonton and in Portland, Oregon.

"While we idle on bringing light rail to Victoria, other cities are going forward with light rail systems," said MacDonald.

MacDonald has travelled across the globe to study light rail systems in other cities. He says light rail is the single best transit option whether one argues from an environmental, safety or economic perspective.

"Our studies have shown that most people in Victoria are in favour of light rail transit."

GVERS members have put together a proposal that outlines the start-up costs for light rail service in Victoria. MacDonald estimates the system can be built for approximately $10 to $15 million per mile.

Under the proposal, light rail would come to Victoria in three stages. The first link would connect James Bay with the Western Communities using the existing CN right of way. The second stage would run from downtown to the UVic campus. The third extension would continue from UVic to the Swartz Bay ferry terminal.

MacDonald admits the original cost may seem high, an estimated $275 million for the first stage. But when savings in accidents, road maintenance and environmental costs are factored in, he said the cost is well worth it.

"There's not one single city that has gone to light rail and regretted the decision," said MacDonald.

The next step for GVERS is to conduct a more detailed engineering study of a possible light rail line in Victoria. Such a study would examine the route kilometre by kilometre, and include locations for passenger stations.

GVERS members will meet with Esquimalt-Metchosin MLA Moe Sihota this week in hopes the province will approve the study, which has an estimated cost of $600,000.

Car co-op cuts costs

by Brad Hetherington

After two years in the making, the Victoria Car Share Co-operative drove up to the pumps on Valentine's Day for the launch of their James Bay branch.

Based on European car share co-operatives, the VCSC offers members the privilege of driving without the trouble or cost of owning.

About 40 people came out to witness the celebration, which was held at James Bay's Chevron station.

"People don't want the hassle or expense of cars," said Kathryn Molloy, one of the founders of the co-op. "And they realize what fuel emissions do to the atmosphere as well."

To join, members are expected to purchase a refundable $400 share in the co-op and pay a $100 non-refundable administration fee. There is also a $10 monthly fee.

"And after that, it's only $1.50 an hour and $0.25 a kilometre," said Molloy.

In contrast, the VCSC estimates the average person in Canada spends a minimum of $4,000 a year maintaining and operating their own vehicle.

The co-op boasts 20 members and two Toyotas to date, and has plans to expand into the Greater Victoria area.

Molloy said the low cost of joining the co-op might be appealing to students.

"I think students will find the co-op an excellent way of getting on the road without the huge expenses," said Molloy.

For insurance purposes however, students must be at least 21 years old to join.

For more information, call the VCSC at 995-0265.

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Pass or fail? The UVSS BoD report

by Martlet staff

This year we decided to revive a *Martlet* tradition and publish a report card evaluating the performance of the UVSS board of directors.

Why? Because as UVic's student newspaper, *the Martlet* has an obligation to evaluate how board members are spending students' money.

Last week, *Martlet* staffers circulated surveys to SUB workers and student groups reps.

We asked that responders limit their critiques to the board members' job performance.

Each director was assinged a letter grade based on an overall average of respondents' evaluation.

Most who responded worked in the SUB building (in other words, the people most qualified to comment on the BoD's performance).

Because students pay their salaries, we've given the most ink to responses about the BoD's four executive members. We also decided to pay particular attention to current BoD members running for office again in this year's elections. Readers should keep in mind that these comments are *opinions* of people who've worked with the UVSS this year.

Ian Flemington, chair
Overall Grade: C+

We'll start from the top with Ian Flemington, the man who steers the UVSS ship (or bus in this case).

Flemington was hailed as both a hero and a zero by our readers.

Some said he did his best while presiding over an intensly political board. Others accused him of being too mired in political games himself.

Readers criticized Flemington's membership in the Delta Upsilon fraternity and recalled the "Bronco incident" when Flemington and Kelly Sundberg were caught hiding during a September board meeting.

Respondents also questioned the the high number of DU members hired by committees staffed by Flemington.

"Ian seems to stick with his own (DU), and put his wishes first," wrote one person.

Another said Flemington "Loses points because of suspicious back-room dealings with the university administration."

However, it wasn't all bad. Some gave Flemington credit for his strong administrative skills, and praised his efforts to bridge political gaps on the board.

Positive prose for Flemington included adjectives such like "professional," "efficent," "responsible" and "reliable."

Kelly Sundberg, director of academics
Overall Grade: C

Overall a poor report for Sundberg, who was criticized for being "ineffective," "incompetent" and "lazy."

Many respondents said Sundberg failed to bring speakers to the SUB. Others said that he often allowed Flemington to "pull his strings on major decisions."

While most readers panned Sundberg's job performance, several also praised his sunny demeanor.

"Open-door policy for Kelly makes him personal and professional," said one person.

"Heart of gold, brain of mud," wrote another.

One reader noted his hard work. Unfortunately for Sundberg, it was only in reference to his time spent campaigning for re-election.

Conrad Thompson, director of finance
Overall Grade: B-

Despite grabbing the highest grade of all executive members, Thompson received some of the nastiest reader responses.

Many said he was a well-meaning and nice person who cared about his job, but they questioned his ability to uphold his responsibilities.

Several readers asked about Thompson's difficulty with the UVSS budget. "What is 1+1?" one respondent said.

Others were unhappy with his reported involvement with George Pringle during the budget process.

One reader, however, felt Thompson did the best he could with a "tough budget."

Sonia Manak, director of services
Overall Grade: D

When it came to judging Manak's performance, most could only say that she was simply was not there.

Many respondents questioned Manak's attendence at board meetings, club's day and during office hours.

"She's never available and when she's around she's never approachable," said one person.

Manak's attitude also came under fire. More than a few people described her as a "cry baby" and another said she was "manipulative."

Two respondents, however, praised Manak for her courage in addressing race issues while serving on the board.

"Sonia meant well and tried hard, but the race issues that seemed to get quite out of hand on the board made it hard for her to be effective."

Rob Fleming, Grade: A

Of all the directors, Fleming received the most favourable response. Several glowing comments called Fleming "intelligent" and a "hard worker" who often acted as the "voice of reason" during rancorus board meetings.

Bryan Mathews, Grade: C+

Respondents tended to praise Mathews' intelligence while questioning his trustworthiness. One reader attacked Mathews for supporting the motion to have the UVSS pay Tim McGuire's legal fees.

"Good teeth. That's about it," quipped one person.

Jen Schlotter, Grade: C+

"Perky personified" was how one person described Schlotter.

Her enthusiasim and energy drew frequent praise. One reader wondered if Schlotter's penchant for wearing red had something to do with her involvement in the Young Liberal party.

Theresa Sabourin, Grade: B

Responses for Sabourin were speckled evenly across the entire range of very good and very bad.

Most praised her experience, but others questioned her motives for running for a second/third term on the board.

"Hard to figure out where she stands," said one person. "Didn't she tell us she was sick of politics just a few months ago?"

Faye Soenghen, Grade: B

"Competent," "fair-minded" and "sensitive" were words respondents applied to Soenghen.

Overall most responses were positive.

Danya Chaikel, Grade: B

Overall, Chaikel received very positive responses. Readers called her "open minded" and "totally cool." Her "lack of experience" was one of the few critical responses.

Daniel Cunningham, Grade: A

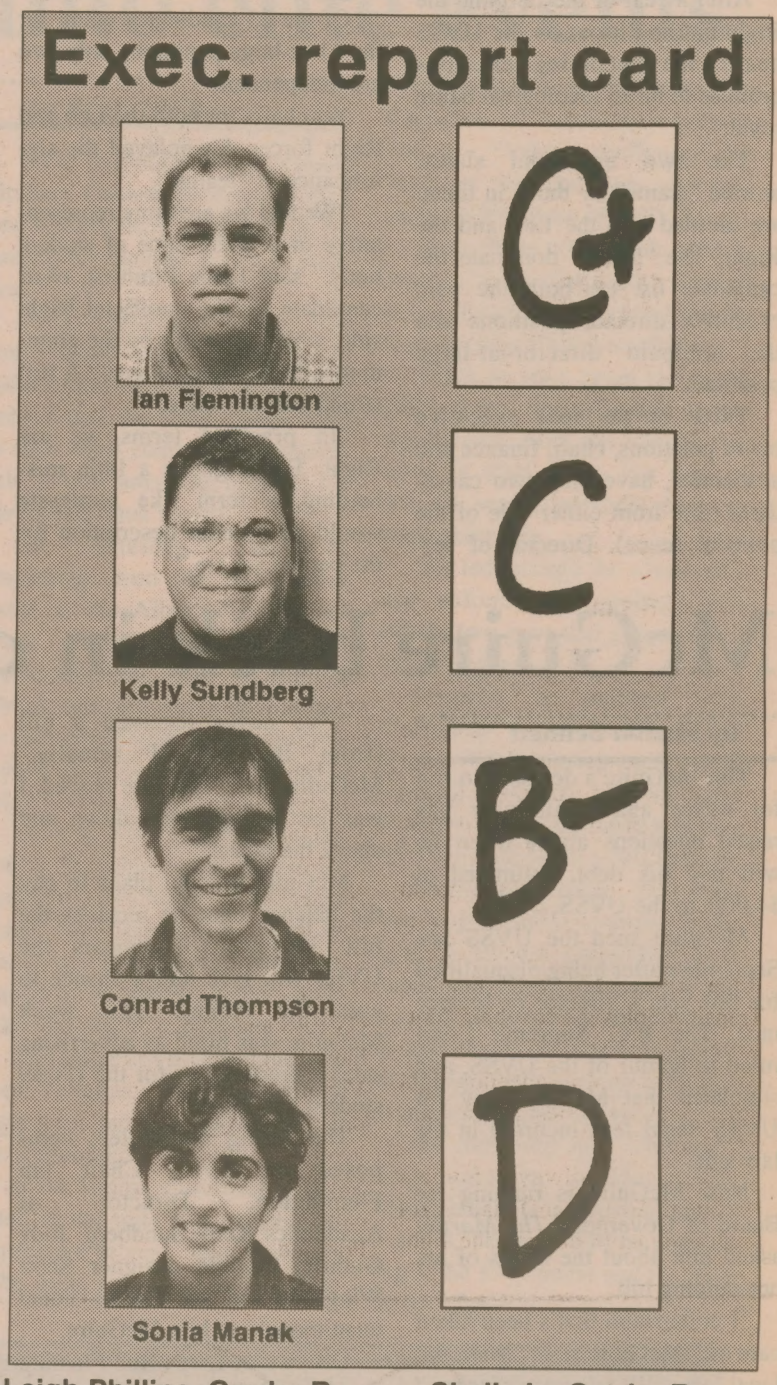
Cunningham was neck and neck with Fleming in the race to win positive responses.

Called "well-liked" by many readers, Cunningham was praised for way he dealt with the infighting on the board that eventually led to his resignation.

Peter Lantin, Grade: B+

Lantin, was called "well-thought out" and a "good speaker" by several readers

Said one respondant, "He listens to the perspectives of staff and students then actively works toward progressive change."



Leigh Phillips, Grade: B-

Most respondents turned in a favourable report for Phillips, but some said he could use an attitude adjustment.

Many used the term "hot head" to describe him, some even jokingly suggested he take Valium and practice breathing exercises to control angry outbursts.

Phillips' activism however, was appreciated.

"The board needs more radicals like him," said one reader.

Sheila Ie, Grade: B+

Ie was praised for her personality and ability to avoid trivial political battles. One respondent called her "the nicest person on the board."

The following directors did not receive enough reader response to receive a fair evaluation:

Allison Boulton
Erin Hogeweide
Steve Yung
Katherine Tweedie
Chris Moon

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"Teams" not "slates" dominate UVSS race

by Richard Carlson

After a year of the Left and the Right battling it out on the UVSS board, the upcoming elections promise to be an ideological battle royal.

The two unofficial slates, termed "teams" by those in them, are divided into the Left and the Right. The "teams" dominate the candidate list for both the paid executive director positions and the non-paid director–at-large positions.

Three of the four executive board positions, chair, finance and academics, have only two candidates (one from either side of the political fence). Director of services is the only executive position with outside candidates running.

Of the 23 candidates vying for the 11 at-large positions, only two are independent.

Yet chairs for both the Left and Right forces downplayed the significance of "teams."

"We feel we are more representative of a wider slice of student body," said Jamie Elmhirst, chair candidate for the unofficial Right side, which is known by the grammatically incorrect slogan " A real strong student voice."

"In practical terms we are Right. But Right is a little misleading, a term like moderate would be a better description for the people we are."

Theresa Sabourin, chair candidate for the unofficial Left side and two-time services director, said the political divisions aren't absolute.

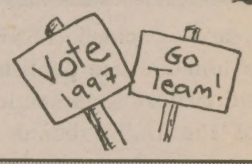
"People elected last year thought there was one good side and one evil side but usually there is a lot more in common than there are differences," said Sabourin.

"The people I am supporting all share a commitment to educational access, have a real concern with cuts and want to lobby the government for tuition freezes," she added.

Most candidates on the Right "team" are concerned with the budget. "I want to ensure we get our fiscal house in order," said Bryan Mathews, candidate for director of finance and present director-at-large.

In contrast, Rob Fleming, the Left's finance director candidate and also present director-at-large, says though it is necessary to be fiscally responsible, he is also concerned about ensuring student jobs.

While this year's election doesn't appear to be as brutish as last year's, ideological lines already seem cemented in place.



McGuire back in quagmire

by Sharon Bennett

Tim McGuire's decision to run for office again this year has raised questions about when he will pay his debt, estimated at $4,000, to the UVSS.

McGuire sued the UVSS last September after being disqualified for last year's director of finance race. The B.C. Supreme Court ruled in favour of the UVSS, and stipulated that McGuire pay for UVSS' legal fees incurred in the law suit.

Now McGuire is running for Board of Governors. *The Martlet* asked him about the status of his outstanding bill.

"I understand that's been taken care of," McGuire said. "Well, my legal fees—I'll take care of them."

However, McGuire appeared to backpedal when questioned further.

"I've never received a bill [from the UVSS] actually," McGuire said. "But I've moved. I was just going to go down and check the house."

McGuire says he plans to pay the balance once he receives the bill. However, it appears the UVSS will give him a chance to earn the money. This week McGuire was hired as advertising sales representative for the UVSS student handbook.

The hiring committee, composed of UVSS Chair Ian Flemington, Director of Academics Kelly Sundberg, Judy Guthrie, graphic designer Scott Wingfield and Sue Corner, voted unanimously to hire McGuire.

Director-at-Large Rob Fleming said he has serious concerns about the decision. Fleming is hoping McGuire's hiring won't be ratified at the board of directors meeting next Monday.

"Two out of the five hiring committee members are close personal friends with Mr. McGuire," Fleming said. "It's just unprofessional. It has the appearance of a severe conflict of interest."

In a controversial "emergency" board meeting held last November, Sundberg attempted to put forth a motion whereby the UVSS would pay Tim McGuire's legal fees.

That meeting was called when five of the board's left-leaning members were out of town.

And Fleming says this is part of an ongoing pattern.

"We continually see Kelly trying to use his influence in the Society for the benefit of a close friend of his."

Vaccine not so catchy

by Robin Pridy

While the recent outbreak of measles on Lower Mainland campuses has brought a flurry of public panic, some are questioning the need for mass vaccinations.

Provincial Health officer Dr. Millar is urging all students to get vaccinated, claiming most people need two shots to be fully immunized.

Starting tomorrow, the Health Ministry will begin immunization clinics at University Centre and in the SUB upper lounge.

But not everyone is embracing the idea of mass immunizations to combat measles.

In a recent letter to the *Times Colonist* newspaper, Natural Health practitioner Lorene Benoit said immunizations in general can pose a serious health risk.

"Research abounds linking vaccinations to hepatitis, AIDS and the plethora of chronic immuno-deficiency diseases that plague our society today," wrote Benoit.

Victoria parent and activist Jack Etkin also disagrees with the common perception that says vaccinations are necessary and safe. He is especially concerned with the recent media attention the measles "epidemic" is getting.

"There are risks to the vaccination," says Etkin, citing that a number of people can get allergic reactions from the vaccination itself.

Measles was considered fairly innocuous when he was a child, says Etkin.

"I think we're turning a mild childhood disease into an industry," says Etkin, referring to the profit pharmaceutical companies are potentially making by selling the measles vaccination. "It's making someone a lot of money."

So far, the provincial government has set aside $1 million to fund the immunizations across the province.

And in spite of the controversy over the immunizations, UVic will be providing free Measles immunization clinics on campus throughout the week, starting tomorrow, Friday Feb. 28 until March 7.

G.S.S.
Elections

The Graduate Students' Society is now taking nominations for:

President & Vice-President

Nominations close 5:00 p.m., Tuesday **March 18, 1997**
Forms available in rooms 102 & 106 of the Grad Centre

Elections take place **March 26** & **27** at the George and Ida Halpern Centre for Graduate Students

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Federal government fails students

by Kerry Grainger

The new federal budget promises little relief for the thousands of unemployed Canadian youth and students.

While the government will spend $225 million on its latest federal youth employment strategy, many say the plan does little to reduce the high youth unemployment rate, which has remained at nearly twice the national average throughout the 1990s.

"It's really just a continuation of what they announced last year," says UVic economist Dr. Brian Scarfe. "Basically it's a drop in the bucket. It isn't going to provide many new jobs."

The government plan focuses on providing access to information, programs that help students make the transition from school to work, and new work experience opportunities through internship programs.

To some however, this plan is not enough.

"There's a big difference between the goal of the government's strategy - job creation - and what they're actually putting into place," said Canadian Federation of Students chairperson Brad Lavigne.

"Training and transition are essential, but they don't amount to much if there is no plan to kick start our stagnant economy. The labour market is flooded with people who are already well-trained and eager to work."

One objective of the government strategy is to help students find summer work. However, according to the CFS the target number of summer jobs the program will create is sorely inadequate.

"Last summer, the government's goal was to create 45,000 jobs for students. That didn't make a dent in the high youth unemployment rate," said Lavigne.

Last July the average unemployment rate for returning students ages 15 to 25 was 18.4 per cent, meaning that 257,000 students were out looking for work.

While the federal government may not be offering any real solutions to unemployment, the new budget does provide some relief for students.

Tax benefits will increase to $1,200 from $900 per year for the average student.

Graduates who can't repay their students loans will also have their deferral periods extended to three years from the current 18 months.

The 1997 budget also doubles the annual contribution limit for registered education savings plans to $4,000 from $2,000.

Although these measures will help students, critics say they will not make up for the huge cuts in transfer payments to the provinces announced in last year's budget.

"In the last few years students have taken a real beating with regards to tuition rates and taxes," said Scarfe. "There's some relief for them in this budget, but it's basically a band-aid solution for the cuts they've already suffered."

Martlet photo by Andrew Lupton

Dr. Gerald Taiaiake Alfred discussed Canada's prejudiced history of native/white relations at UVic Tuesday as part of Native Awareness Week. Thursday's events include a talk by UBC professor Dr. John Burrows, who will discuss native fishing and gambling rights. It takes place 12:30-1:30 p.m. in Begbie, room 158. There will also be a dinner at the Mungo Martin House Thursday at 6 p.m. and All-Day Native Radio on CFUV 102 FM on Friday, Feb. 28. For more information call the Native Students Union at 472-4394.

Swastika wearer disrupts anti-Ringma rally

by Dave Hazzan

An unwelcome demonstrator showed up at a rally outside MP Bob Ringma's office in Nanaimo, Feb. 14.

The rally, organized by the Malaspina Students Union for Pink Triangle Day, featured a succession of speakers who blasted Ringma and the Reform Party for what they claimed were extremist and anti-gay attitudes.

The rally went smoothly until a man with a swastika on his lapel sat down next to the demonstration. When asked why he was there, the man replied, "I'm just watching."

Protester Will Milburn spoke to the man, who said the swastika stood for pride in his country, both Canada and Germany.

The man said he didn't want immigrants coming into the country and stealing jobs from his friends. He also said homosexuals shouldn't be taught "about themselves" in school.

His presence drew a mixed response from protesters. Some ignored him, others shouted at him with bullhorns, and still others decided that talking to him was the best approach.

Protester and UVSS Director-at-Large Leigh Phillips said there should have been a unified response, adding the best idea was to bullhorn him out. Others, like the LGBA's Daniel Cunningham, said the best response was to ignore him. There was also talk of violence by some of the protesters.

Demonstrators plastered Ringma's window with Valentines, and there was repeated talk of Reform's record of poor-bashing and skapegoating.

Manselle Griffin of the MSU said, "Every year, the gap between rich and poor widens," She then blamed this on the Reform party and big-business, saying, "Reform blames Natives and the poor."

Despite the conflict, Phillips was pleased with the demonstration.

"We had a good turnout for something like this. Great diversity—socialists, trade-unionists, and gay and lesbian groups."

When asked for comment, workers at Bob Ringma's office said they were aware that the protest would take place, but that "people have a right to gather peacefully."

Summer Camp Jobs in the U.S.A.

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Lakeside Residential Girls Camp in Maine

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Non-smokers. June 21 to Aug 26. Send resume (C.V.): Kippewa, Box 307, Westwood, Massachusetts 02090-0307 USA; kippewa@tiac.net; voice (617) 762-8291; fax (617) 255-7167.

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If you're a full-time student returning to school this fall and legally entitled to work in Canada, the Student Business Loans Program, part of the government of Canada's Student Summer Job Action program, is offering loans of up to $3,000 to help you start a business.

Details are available at any branch of the Business Development Bank of Canada, Human Resource Centres of Canada, Human Resource Centres of Canada for Students, any branch of the Royal Bank of Canada or the National Bank of Canada.

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Canada

EDITORIAL

A blind kind of justice for Gustafsen defenders

In any, even semi-functioning, bourgeois "democratic" state, the revelations emerging from the Gustafsen Lake trial, R v. Pena et al, would long ago have resulted in the collapse of the government and a public inquiry into the entire affair.

The fact that this has not happened is a frightening indicator of the degree to which the system of checks and balances to state power have ceased to function in B.C.

We are first and foremost a settler state, committed more than ever to the maintenance and enforcement of a system based on colonialism, genocide and ecocide.

The breadth and scope of the Gustafsen Lake project, the array of forces involved and the manufacture of consent created by police, government and media collaboration can't be treated with any depth in this space.

Gustafsen Lake was the largest and costliest RCMP/military/media operation in Canadian history. The prosecution which began in early July, 1996, has just recently concluded.

An article in the February 8, 1997 *Vancouver Sun* noted the jury trial in Surrey's "anti-terrorist" Courtroom 7 "may be Canada's costliest and longest running trial."

The article further states that the proceedings "are largely unobserved by the media, which have become exhausted by the long running saga that is Gustafsen Lake."

An earlier article, as if to explain the persistent and prolonged absence of the media, described the trial as "an expensive ho-hummer," implying its unworthiness for coverage.

But for those who follow the case, the trial has been anything but ho-hum.

And expense? The $50,000 per day trial cost and the estimated $7 million dollar Gustafsen price tag shouldn't climb much higher.

As the defense began its case, the Attorney General announced there was no more money left for the defendants' legal aid lawyers. Needless to say, the defense will conclude relatively soon.

Dr. Bruce Clark, counsel of choice for many of the Ts'peten Defenders, was arrested and hauled off his airplane at Vancouver airport the day before the defense was to begin.

He was sent to 100 Mile House, and thrown upon the tender mercies of Provincial Court Judge Nick Friesen's "kangaroo court."

The alacrity with which Bruce Clark was tried, convicted and sentenced to an immediate three-month imprisonment by Judge Friesen should also awaken those deep in sleep about how the trial process is being conducted.

Bruce Clark has been subjected to a ridiculous demonization campaign by government and media for his appearance in a desperate attempt to discredit him.

The simple fact is that the government fears him and his jurisdictional arguments.

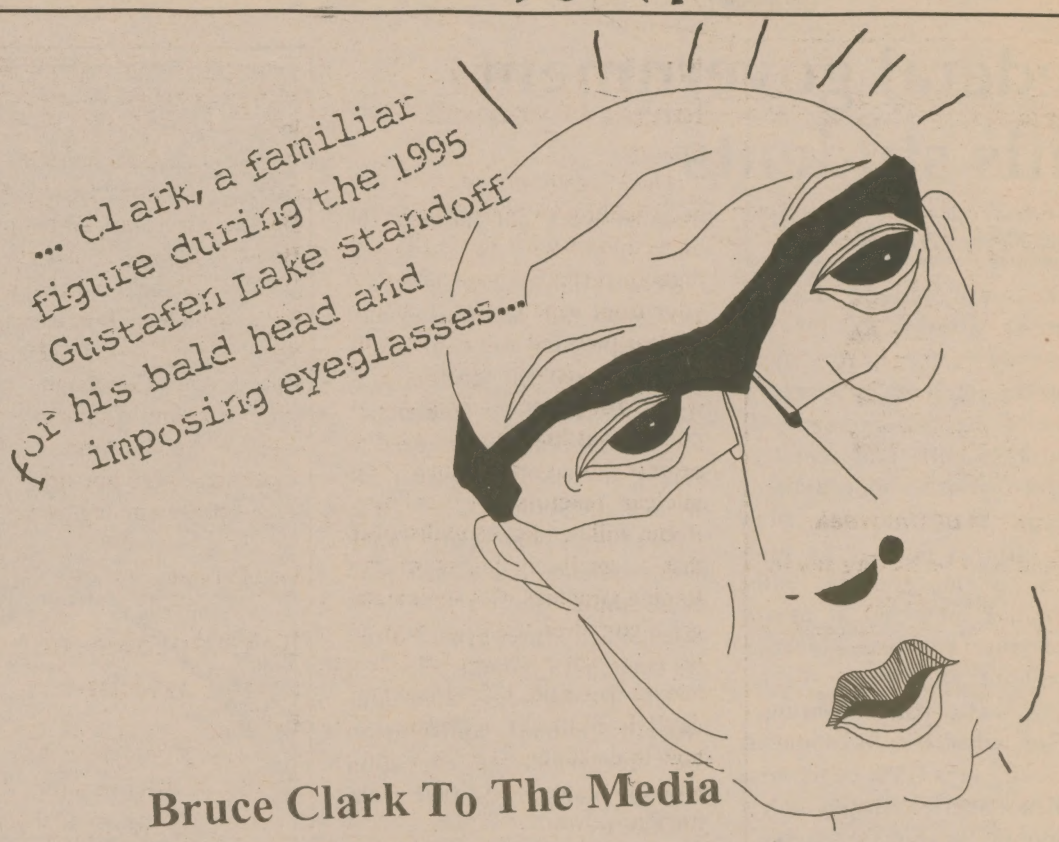
Last year the Upper Canada Law Society wrote "The genocide of which Mr. Clark speaks is real ... we are sympathetic moreover to his assertion that the courts have been unwilling to listen to his arguments."

Evidently, our legal system will stop at nothing to prevent Clark from challenging the jurisdiction of the courts and government of B.C.

Clark's only crime: reading words from a law book. We are all losers in the Gustafsen incident and the abuses of power in B.C. have been revealed for all of us to see.

Too bad our eyes have been shut the whole time.

Editorial topics are decided by staff at editorial meetings, every Monday at 4 p.m. in the Martlet, *SUB B011. Editorials are written by one or more staff members; opinions are not necessarily those of all staff.*



Bruce Clark To The Media

The *Martlet* has an open letters policy and will undertake to print every letter received from members of the university community, with priority to undergraduate students. Letters must be **TYPEWRITTEN** (you can use *Martlet* computers), submitted on disk, or e-mailed, and include your name and phone number for verification. **LETTERS MUST BE 200 WORDS MAXIMUM.** Letters will be reviewed for libel at the *Martlet* editorial meeting, Monday at 4 p.m. on the week of publication. Deadline is Monday noon. Letters will be prioritized in the order received. Letters with pseudonyms or group names will not be printed. Letters will not be edited for spelling or grammar. Announcements will be directed to billboards. Letters can be mailed to Box 3035, University of Victoria, Victoria, B.C., V8W 3P3, dropped off at SUB B011 or e-mailed to martlet@uvic.ca.

Inequalities ignored

Editors:

The usual way mainstream thought addresses racism goes something like this: Racism is simply based on race prejudice. Therefore, we must build a society and train people not to have race prejudice.

Where this falls short is that it does not address the difference between a white person having race prejudice and doing actions based on it and a person of colour with prejudice does not.

If the Womyn's Studies department were aware of this and other related things they wouldn't call a demand to have a prerequisite course for white students on racism "undemocratic." Rather they'd see it as a valuable way to get the message across to white students that they are part of a larger collective of oppressors and must address this in their lives as well as their culturally trained prejudice. If we do this we'll get something done, instead of appealing to "democratic" principles which contradict themselves by ignoring existing inequalities.

I'm glad that the article (though not perfect) in last week's *Martlet* at least stated that the department tried to shift attention from themselves by making inflammatory comments.

Matt Grinder

Ageism soapbox racist

Editors:

John Trueman's soapbox editorial in the Jan. 9 issue of *the Martlet* suddenly becomes rather disturbing where he writes, "If those kids on the bus were black or female or disabled, there might be community outrage at their treatment."

Up to that point, the kids whose experiences he uses to make his point about ageism are referred to only as kids. At that point, however, it becomes clear that the reader is expected to assume that the word kid refers to able-bodied Caucasian male children.

I always thought that kid referred to children of all races and both sexes, regardless of physical ability.

Glenn R. Harrington

SOAPBOX

It hit me like a ton of bricks. We were sitting around the office discussing political views, when a colleague of mine suddenly said, "But John, I thought you were right-wing." Viewing my shock at her remark, she quickly qualified it by saying, "that's not an insult or anything."

It was not so much of an insult as a surprise, as I had always considered myself somewhat left-of-centre. To hear an outside observer say otherwise caused me to consider some of my own views.

The result has made me realize how silly the monikers "left-wing" or "right-wing" are. In discussions, I've given my opinions on the issues at hand. Some say that the sum total of those opinions classifies me as "right-wing". So be it. But that doesn't mean that people can count on me to do everything that a "right-wing" person is expected to.

Then why, I ask, do we insist on using such utterly useless and unrevealing phrases?

I guess it stems from humanity's undying urge to label. When we are incapable of grasping the full complexities of an issue, we would like to gloss it over with a few words that are supposed to represent what we really mean.

Somebody who is entrenched in their views, for whatever reason, is "fundamentalist". Somebody who might alter their vocabulary to be more inclusive is termed "politically correct". In a more dangerous turn of events, the label "racist" has been applied to everything from violence against people of colour to somebody who doesn't want to vote for you.

We've even tried to label human sexuality, but the few words available to us—"straight", "gay", "lesbian", "bi"—do little to convey the actualities of such a complex and diverse topic.

Yet society pressures us to label it anyway. Perhaps we get some sort of relief in inventing new euphemisms to substitute for the real thing.

How can we say, succinctly, what we actually mean? Maybe we can't any more. Maybe, in our rush to invent new words and interpret new complexities, we have lost the ability to differentiate without overlooking. So maybe people will think I'm right-wing.

Oh well, it's their loss.

John Trueman

Soapbox is a venue for Martlet staff to express individual opinions. Submissions are voted on at Monday editorial meetings

the Martlet

Quote of the week:

"Shouldn't be having sex in their office."

–a response to Martlet BoD report card on one of the Executive Directors.

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The Martlet is an incorporated BC Society and a full member of Canadian University Press (CUP). Our purpose is to act as an agent of constructive social change and we will not print sexist, racist or homophobic copy.

Nuclear ship no longer in port

Editors:

Once again *the Martlet* has been faithful to representing the underside of what we get in the regular media! Thank you for your front page coverage of the nuclear-powered USS Abraham Lincoln's visit to Victoria last week. Your reporter was disappointed that "there was no visible protest about the ship's two nuclear reactors," so I know Robin will be pleased to discover that a small contingent of the Raging Grannies with their signs got pictured on the front page of *the Esquimal News* —I felt fortunate to be part of their group that day!! It is always a question of how to make the invisible visible and how to find out these nuclear-powered/nuclear-armed ships are here in the first place.

If *the Martlet* and/or individuals would like to e-mail me at "jpbrett@uvic.ca" you can be notified in future of these ships regular visits to our area as I will put you on the Nuclear Ship Hotline phone tree. A group of us set up our "Warning Nuclear Ships in Port" signs whenever ships or submarines are here or on their way to Nanoose Bay (near Nanaimo). I would be happy to donate a sign if *the Martlet* can find an on-campus location for it, perhaps the S.U.B.

Also, I have copies of the educational video "Deep Water Danger: Nuclear Warships in British Columbia," narrated by Dr. David Suzuki which I would be happy to loan. It has been produced by the Nanoose Conversion Campaign <convert@nanaimo.ark.com> and End the Arms Race <endarms@web.apc.org> or <www.peacewire.org/pw>.

Jane P. Brett

R.A. speaks out on sexual assault

Editors:

In 1992-1994 I worked as a Resident Advisor for UVic Housing. During my first year as a resident advisor a female resident was sexually assaulted in my building. I was not made aware of this until my second year as a resident advisor at which time I approached UVic housing and UVic staff which deal with sexual assaults on campus. The response was that unless the female resident pressed criminal charges against the male resident in question nothing could or would be done. Furthermore, the male student in question was then put in a position of authority and had access to other residents through master keys to all rooms in the UVic residences. I was told not to approach the media and to protect the anonymity of the female resident. I have not. My conscience can not allow me to remain silent. All staff which I approached then are still in place now. Although I am no longer at UVic I am commited to seeing something done about this and will gladly help in any way I can. When it comes to student safety on campus we must stand our ground without compromise.

Richard Peacey

Bicycle vandalism on campus

Editors:

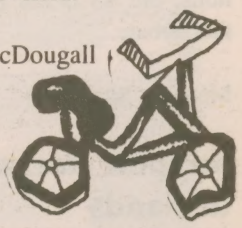
On Tuesday afternoon, Feb. 4th, I arrived at the university to go to my biochemistry class in the Begbie building. I locked my bike to the bike stand right in front of the building. It remained there for the duration of the class which was from 1:30 until 2:20 p.m. When I went out to get my bike I found it bent almost in half with no note as to who had done it. The damage was so extensive that it could only have been caused by a vehicle. (Clue number one) Hmmmmm...Let's see...only Uvic vehicles are permitted on that tiny roadway (Clue number two). Sounds like a real mystery to me.

So then I went into one of the offices in the Begbie Building that has a clear view to the front walkway. The ladies there hadn't noticed anything but were quite surprised that someone could do such an inconsiderate thing. However, they did say that the university mail truck comes through that way. Well, then I spoke to a member of UVic security. He wrote some stuff down and said he'd be in touch. An hour later he called my house and informed my roommate that he'd asked the drivers if they knew anything, and came up with nothing.

The next day I took my mangled bike to a bike shop, only to be crushed by the news that it was not repairable.

And if any one saw anything regarding this incident I would really appreciate the info. e-mail: christym@uvic.ca.

Christy MacDougall



Student Voice

Men taking responsibilty

A few disturbing realities:

Everyday, women face violence at the hands of men ——Women continue to receive unequal pay for equal work——Positions of Power in the government, judicial system, media and large corporations are predominantly held by men——Women continue to feel unsafe in walking the streets after dark.

These are but a few examples of how our societal–wide gender inequality affects women. We know of these injustices only because of the struggles endured by women and the feminist movement. Their efforts in speaking out have made apparent the sexist nature of our society, and its oppressive effects on women. As men, however, we recognise that these issues are not solely women's issues, though they are often characterised as such. It is time for men to take responsibility; to stand up and say, "We no longer accept the gender inequality that prevails over our society, and we are ready to join women in the fight toward change!"

It is clear that if the struggle toward gender equality is to be dramatically furthered, it is essential that men begin to re-conceptualise the roles and responsibilities of both men and women. Therefore, we have decided to initiate a pro–feminist, men's social justice group at UVic.

This group will be dedicated to making a difference in the societal battle toward gender equality. It is our goal to provide a place in which men can educate themselves as to their role in the oppression of women in our society.

As the group is just beginning to form, each participant will have the opportunity to play his part in deciding upon the direction of the group. Meetings will be taking place every Thursday in the basement of the SUB, room B024, from 4:30 to 6:00, with the first meeting taking place on February 27. If you have any questions, you can contact Dan and Ian at 472-4558. Gender equality benefits everyone, women and men alike. Decide to support humanity!

Dan Hoffman and Ian Mitchell

CINECENTA
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2:30 MATINEE, 7:00 & 9:20

THE LONG KISS GOODNIGHT

LATENITE
MARS ATTACKS!
FRI & SAT LATENITE 11:40

SUNDAY
2:30 MATINEE SUNDAY
6:45 & 9:15

Twelfth Night

KIDS MATINEE SAT & SUN NOON!
A Little Princess

MON & TUES
7:15 & 9:15

PALOOKAVILLE

WED & THURS
7:10 & 9:15

MICROCOSMOS

Policies do not represent community

Editors:

People in the pro-choice camp have said "I don't want my money used to promote pro-life views, which I find abhorrent." This applies equally well in the opposite direction. As someone who objects to killing, I don't want my money used to promote pro-choice views, which I find abhorrent. If the debate over funding YPY has proved anything, it has proved that the University community is divided. So why does the UVSS, which is supposed to represent everyone, find it necessary to take a stand in one direction or the other? The issue is not whether YPY's club status conflicts with UVSS policy: it clearly does. The real issue is that the policy does not adequately represent the community even if it represents the majority of the community.

UVSS should not have a policy for or against abortion. Students should promote their views on abortion through other organizations; the SS is not the place for that debate.

Matthew Skala

Support for students' demands

Editors:

I am writing in response to your article "Women's Studies criticized for inertia on racism." As a white student of the WS department I fully support the list of demands put forward by FPFSR. It is about time the WS department took a firm anti-racist stance; it is frankly ridiculous that a dept. which promotes itself as being anti-racist does not have an official anti-racism policy nor do they conduct ongoing unlearning racism workshops for faculty or students.

Furthermore, I find the charges that FPFSR has resorted to "anti-feminist tactics" absurd. After reading FPFSR's press release (available in the WS reading room) it is clear that they have gone through the appropriate channels in the dept. to air their concerns about racism and have been frustrated by the dept's lack of concrete action. The fact that they had to resort to submitting a list of demands to the department shows how frustrated they must be.

It is ironic that the WS dept. feels threatened by the demands' "confrontational tone." Isn't one of the basic tenets of feminism the necessity that women assert ourselves and use our voices to speak out about oppression and injustice? Should we all be acting like polite little ladies who keep quiet and don't rock the boat?

Trish MacDougall

Legitimate problems will work out

Editors:

The point of the list of demands made to the Women's Studies department was racism within the department itself. The department, which undoubtedly considers itself to be at the forefront of progressive thought, and wishes to be appreciated as such, may have a very humbling and embarrassing situation on its hands. Well, does the problem really exist? Are the claims of so-called FPFSR (Feminists & Pro-Feminists Stopping Racism) really legitimate? If not, the department has nothing to worry about. Let these ranters rant themselves out. But if they do have something of substance to say, then to genuinely save face, the department needs to get to work, move forward, and change accordingly.

I find it revealing that the Women's Studies department has not welcomed the initiative as fresh, constructive criticism but instead has chosen to regard it as "threatening" and "undemocratic" (*Martlet*, Feb. 6). Could this reaction actually stem from the spirit of struggling against oppression? Could following through on some (or all) of the recommendations of the demands list entail a regressive step backwards? Hardly likely.

If there is any weight to the "threat" these seemingly seditious demands pose, it is this: groups truly committed to the pro-active feminist and anti-racist initiatives will move on, constantly changing and growing, responding to critiques in kind, while the UVic Women's Studies department will be left behind.

John R. Solheim

Garbage an overflowing problem

Editors:

As your Senate representative for the Library Committee here on campus, I have some important information: YOUR GARBAGE IS COSTING YOU MONEY!

Our Library is under attack from vandals of all types! Every spilled Dr. Pepper, drawing of Garfield on a study carrel, and Oh Henry wrapper dropped on the floor restricts the ability of our Library to provide quality service to students like us.

The increasing level of maintenance needed to keep the library in acceptable condition is costing money that should be used to put books and periodicals on shelves, terminals on tables, electronic resources on the Gateway, and staff at service desks.

We are only hurting ourselves with these thoughtless acts.

Beginning on Thursday, February 13th (I know it sounds ominous, but it could be Friday!) let's work together towards a cleaner, litter-free library so that all possible resources are available to provide more books, more terminals, and more Library staff to help students.

Steve Vander Wal, Student Senator; Member, Senate Committee on the Libraries
Ian Flemigton, Chair, UVSS

Article fails to acknowledge class

Editors:

I was disappointed to read the article on anarchist women in the last issue. I was shocked that none of the five women mentioned class. Class struggle is integral to any struggle against oppression.

As an anarchist I recognize that I must address racism, sexism and all oppressions and this includes classism. An open forum on difference and the divergent opinions within anarchism is important. This article was not it though. They spoke as if they could define and know what all anarchists in Victoria are. Anarchists are white, black, young, old, queer, straight, and most important NOT homogenous. If their anarchism doesn't include class analysis perhaps they could call it what it is, bourgeois liberalism.

A culture of resistance is crucial to fight against patriarchal capitalism, this includes reading, writing, playing music, protesting, setting up co-operatives, centres, and what ever else one desires. It is far from "lame" which is an abilist term anyway. Not all anarchists are as narrow as the description in the article. In fact anarchism has thrived as a resistant movement for centuries. I hope the next article reflects the diversity and the inherent class struggle within anarchism.

Pat Reed

Queer issue stereotypes

Editors:

I guess that it is all right for an individual with an alternative sex lifestyle to label heterosexuals, but it is incorrect for heterosexuals to label LGBs. Nic Messon lost all credibility in her article "Yes I am Queer" when she blatantly stereotyped individuals who drive 4x4 trucks as rednecks in her comment, "My hometown Kamloops is not particularly known for its progressive thinking or benevolent acceptance. However Kamloops is known for its…raised redneck 4x4 trucks."

So by her philosophy I guess that we can label all individuals who wear a Stanfield's tank top as a "wife beater." I am getting tired of members of the gay and lesbian community accusing someone of being a reactionary just because they do not see eye to eye with their lifestyle. I am also getting tired of heterosexual individuals condemning the lifestyle of members of gay and lesbian community. How is name calling going to solve society's problems? Before we know it, any card caring member of the Reform Party is going to be labeled homophobic just because of the statements of one of its members.

Dan Pysh

Human rights should be protected

Editors:

I look forward with an undieing hope to the day when the witch-hunt against pedophiles ceases and our society deals with sexual abuse in a way that is both effective and fair. It must be effective so as to limit and prevent abuse from perpetuating its horrible evil upon the innocent children. It must be fair so that nobody is falsely accused or convicted of a crime they did not commit. Only then can we truly protect the human rights of all people - children and adults. Only then can we do justice to our shared humanity.

Robin Kingsley

Democratic liberalism hurts anti–racism fight

Editors:

If Women's Studies professors were to initiate dialogues in their classrooms on 'the difficulties faced by immigrant women in Canadian society,' for example, would they choose not to respond to concerns raised by some students struggling with English, in order to avoid the work of interpretation and understanding? Clearly this would be contradictory: the ability to communicate in this foreign language is a requirement of the eurocentrism at work in the very exclusion immigrants suffer. I am certain that the Women's Studies department would recognize this. Yet its refusal to respond to the demands because of their 'undemocratic tone' operates by the same ill logic: it requires that the work of anti–racism be conducted in the colonizing language of democratic liberalism.

By seeking to ensure individual rights and freedoms, democratic liberalism ignores the fact that the power that is mobilized in racism affects specific groups constructed and defined by that power itself, rather than each person separately. By appealing to the notion of free speech and expression, democratic liberalism ignores the fact that not everyone speaks or is expressed from platforms of equal visibility and legitimacy.

Democratic liberalism thus reproduces the power that makes racism possible and prevents any semblance of true democracy from materializing.

Natasha Persad

Martlet intolerant

Editors:

Chris Moon, in his article entitled "Hypocrisy" has made mention that the Feb. 13th issue of *the Martlet* was dedicated to "diversity." I applaud Chris for having the guts to write the the truth that he sees in the gay community.

I applaud Chris for his call to tolerance, and the fact that he recognizes that there are people in the gay community that are intolerant.

"Some of us can be the most viscous and petty discriminators ourselves. Some of the most serious racists and sexists I've met in my queer lifetime have been gay or bisexual."

I applaud Chris for his call to "tolerance and acceptance of all people regardless of size, shape, colour, smell and texture."

However, *the Martlet* in this Feb 13th edition has done all but preach tolerance. As a het male I found myself being LABELED because of my sexual orientation and practice. I am labeled by people who are screaming for tolerance and demanding respect. I am not an "asshole homophobe," rather I am one who cares about "all people regardless of size, shape, colour, smell and texture," and sexual orientation.

Society is imperfect, but *the Martlet* displayed intolerance.

Andy Izbicki

Letter of support

Editors:

It is election time again and finally there are candidates who are NOT satisfied with the status quo and are actually going to do something about the problems on this campus. FInally, there are candidates who are going to represent the interest of the student body as a whole, not just the special interest groups.

The Commonwealth Club is proud to support these candidates in the upcoming election:

Executive
Jamie Elmhirst
Bryan Mathews
Jennifer Schlotter
Kelly Sundberg
Directors at Large
Shane Brown
Tim Buckland
Andra Carruthers
Jon Fleming
Sara Healing
Erin Parsons
Ellen Sealey
Rachel Skrlac
Sharon Steele
Brad Swithin
Kim Willey
Vote for a Strong Student Voice on March 11, 12, 13,

Francis Sanchez
VP Commonwealth Club

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Remembering 28 February 1947

A Memorial to Taiwan's Holocaust

by Wayne Chi

On Feb. 28, 1995, a monument was unveiled in Taipei, Taiwan in remembrance of the Feb. 28 Incident of 1947.

Forty-eight years before, Nationalist Chinese leader Chiang Kai-shek sent troops from the mainland to suppress public protests by the native Taiwanese. The protesters were ralling against widespread corruption and repression by the occupying Kuomintang regime, which took control of Taiwan at the end of the Second World War.

The troops murdered between18,000 and 28,000 people, many of them scholars, lawyers, doctors, students and local leaders. Many more were imprisoned during the "White Terror" campaign which took place in the following decade.

Until a few years ago, the events of 1947 were a taboo subject on the island. The Kuomintang (KMT) authorities didn't want to be reminded of their dark past, and the people didn't dare speak out for fear of retribution by the KMT's secret police.

However, in 1987, the Democratic Progressive Party and the Presbyterian church pushed the Kuomintang authorities to end the coverup and reveal the truth. But it wasnt until 1990 that the Kuomintang finally, though reluctantly, opened the records about the political repression since 1947.

President Lee Teng-Hue apologized to the families of the victims of the incident during the ceremonies of Feb. 28, 1995, and acknowledged mistakes made by the government.

He also asked for forgiveness, so that hostility and sadness could be transformed into harmony and peace. He said the monument was a symbol and reminder that this chapter of Taiwanese history can never be repeated.

President Lee promised to continue the process of healing by opening up historical records and offering compensation to the families of victims.

The Legislative Yuan passed compensation on March 22, 1995, after a heated debate. They approved a proposal to grant $300,000 to relatives of persons who were killed, injured, or imprisoned in 1947 and subsequent years.

The new law also stipulated that Feb. 28 would be declared a Peace Memorial Day. The democratic opposition, the DPP, had pressed for a higher compensation amount and argued that the compensation should be paid from the Kuomintang's bulging party coffers and not the taxpayers.

However, Feb. 28, 1995 was marred by a controversy over the inscription for the monument: families of the victims found the inscription prepared by the executive Yuan unacceptable because it tried to whitewash the incident and rationalize the policies of the KMT on the bloody 1947 crackdown. The plaque was left blank on the day of dedication.

Although the government's apologies and compensation have taken steps toward reconciliation between the native Taiwanese majority on the island and those Chinese who came over from China after the Sencond World War, the coverup of the 1947 Incident continues. The DPP has urged the government to identify those responsible for the massacre and to prosecute those who are still alive.

According to historical records, then Governor Chen Yi was a key figure, and many military men involved in the murders later rose to high positions in the Kuomintang hierarchy. Most of these are now in retirement, some in the United States.

According to a report in the *Far Eastern Economic Review* (Mar. 23, 1995), a former body guard of Governor Chen Yi, Shu Tao, also implicated Chiang Kai-shek himself.

Shu recently told a press conference in Taipei that he was present when the then Governor received a telegram from Chiang ordering him to suppress any opposition.

According to Shu, the message was chillingly concise: "Kill them all, keep it secret." Shu was then ordered to pass the telegram on to General Ke Yuan-fen, then chief of the Command of State Security, the forerunner of the infamous Taiwan Garrison Command.

Ke is considered one of the people primarily responsible for the atrocities during and after the 1947 Incident.

Historians in Taiwan believe the document could be among the personal papers of General Ke, who is living in retirement in Monterey Park, in southern California.

Another person responsible for the tragedy, General Peng Meng-chi, is living in retirement in Taiwan. He conducted a reign of terror in the southern city of Kaohsiung, and was often referred to as the "Butcher of Kaohsiung."

Up until now, the Kuomintang authorities have failed to charge him for the crimes he committed. Scholars who want to conduct research about the Feb. 28 incident complain they do not have direct access to a number of government archives.

Although the Executive Yuans Ad Hoc Committee on the Feb. 28 incident has so far issued two volumes of findings from the archives, the Department of Defence continues to refuse to make public records in its archives covering the period from 1945 to 1950.

Despite the cover up of historical facts, families and relatives of those who died, like everyone else in Taiwan, still have to live in the shadow of constant threats of military aggression from China.

In the past decade, Taiwan has come a long way to becoming a more democratic state. The people of Taiwan have achieved the first direct presidential election, the lifting of martial law and a multiparty representation in the legislative Yuan (equivalent to the Canadian House of Commons).

All they want and need right now is some international recognition and awareness that they so rightfully deserve.

The following is an article which appeared in the *New York Times* in the aftermath of the 2-28 massacre. (March 29, 1947 - *New York Times* by Tillman Durdin)

Nanking, March 28, Foreigners who have just returned to China from Formosa corroborate reports of wholesale slaughter by Chinese troops and police during anti-Government demonstrations a month ago.

These witnesses estimate that 10,000 Formosans were killed by the Chinese armed forces. The killings were described as "completely unjustified" in view of the nature of the demonstrations.

The anti-government demonstrations were said to have been by unarmed persons whose intentions were peaceful. Every foreign report to Nanking denies charges that Communists or Japanese inspired or organized the parades.

Foreigners who left Formosa a few days ago say that an uneasy peace had been established almost everywhere, but executions and arrests continued. Many Formosans were said to have fled to the hills fearing they would be killed if they returned to their homes.

The Pursuit of Moe Berg

by Dave Hazzan

The Pursuit of Happiness
Vertigo

It's hard to imagine a Canadian pop star who's created more of a personality cult around him than The Pursuit of Happiness' Moe Berg.

In TPOH's 12-year career, he's penned angry, ironic and often funny songs about the world around him. And last Saturday, he went wandering through Felicita's trying to figure out whether or not he was supposed to phone Q100.3 for an interview.

"I hope I wasn't supposed to," said Berg, who was locked out of Vertigo and couldn't get to his press stuff. "They'll be pissed if I was supposed to."

TPOH's new album, *The Wonderful World of the Pursuit of Happiness*, is touted as their most upbeat album ever. The first single, "She's the Devil," got heavy rotation on Much Music, and their next, "Carmelina," is on its way up.

"This album I was inspired to write good things. Writers write when they're feeling a certain emotion. This time I chose to write while I was in a good mood."

This from a man who once said on Much Music that as he becomes progressively older, he gets progressively angrier, "Until I become an angry old man." Thinking back, he said that was probably the stupidest thing he'd ever said on TV.

"Maybe I am getting angrier," he reasoned, "but I sounded like an idiot when I said that. People who become big, do what they've always wanted to do, tour, make albums and then complain about it... those people are just assholes.

"It's hard to become an egomaniac rock-star because it takes a lot of effort. I don't put enough effort into it. I find it embarrassing."

TPOH also switched labels recently to Iron Horse, a less commercially driven outfit. "I don't pay any attention to chart positions or record sales. That doesn't interest me.

"[Bands] are a product. They're like slurpees. If one flavour of slurpee doesn't sell, than they replace it with another flavour. Black-cherry or something."

Santo
exit planet right
Daisy Records

Whine straddles the flatline grind of Santo's guitar in this, their debut album. This independent title is the Victoria-based band's first CD release, following their 7 inch vinyl *Starlick Baby*.

Santo plays a somewhat typical punk style (apparently influenced by The Pixies), although it is driven more by lyrics than many bands of that genre.

Much of their music concentrates on apocalyptic themes, particularly the album's opening track "a shallow end." Santo plays a kind of self-indulgent lament carried by Caleb Stull's vocals; which wax sweet even as they bottom out into full-throated screaming.

Something about this album is very real. The songs speak of a life lived, rather than the artificial stories pumped out by most big name bands.

The occasional sound of fingers sliding across the guitar strings brings immediacy to it all. Santo's lyrics carry an undercurrent which questions the value of industrial society, with such lyrics as "Maybe our humanness can be cured" from the "bellfoot park with elephant ranger" track.

Hopefully this album will promote Santo to become a large part of a more visible local Victoria punk music scene.

by Stephen R. Wells

"How long do I have to lie here and hold her before I can get up and go home...

...Is thirty seconds enough?"

Just because they say it's safe doesn't mean sex can't be dangerous emotionally. While you're saying "I love you," your partner may be thinking "I love *it*." For a great booklet on love, sex and relationships, just call 1-800-236-9238 for your free copy.
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Dances with puppets:

Tinka's New Dress at the Belfry

by Matt Pollard

Tinka's New Dress
Belfry Theatre

The Belfry Theatre opened its 1997 Festival with the deliciously-rendered marionette epic *Tinka's New Dress*.

As beautifully bittersweet and minty-fresh as a Valentine's Day chocolate nipple.

Puppet wunderkind Ronnie Burkett's play was as beautifully bittersweet and minty-fresh as a Valentine's Day chocolate nipple.

The 18-inch tall divas of the production carried the audience through a funny, bawdy, witty, tragic but ultimately hopeful story about repression of underground gay theatre in our disturbingly Reformesque society.

Burkett and his troupe of tiny players achieved a stunning degree of character depth, overcoming marionettes' reputation as the acting world's greatest patrons of stoicism.

Burkett's deft hand endowed the fashionably-clad figures with an emotional quality so engaging that I had to remind myself from time to time that the puppets couldn't actually change their facial expressions (though I still swear I saw one smirk).

The play flowed smoothly from giddy laughter to achingly beautiful tearduct-teasing (Tinka's dance). How could you not fall in love with a play that gets a theatre full of Victorians to gleefully elbow their neighbours, gasp, scream and squeal with delight for a boistrous puppet named Madame Rodrigue? Where the "ahhh"ingly-cute star is a tiny Schnitzel in jammies?

The Festival continues this week with *2 Pianos, 4 Hands*, which runs until Mar. 8. For information, call 385-6815.

Reading raises *Harbour* funds

by Sarah Roberts

Inner Harbour Review
Poetry Reading
Vertigo

Extra chairs were brought into Vertigo on Feb. 10 to accommodate the crowd attending a poetry reading. Al Purdy, Lorna Crozier, and Patrick Lane were headlining readers at the *Inner Harbour Review's* fund-raiser.

Although "love poetry" was the overall theme, the readers' words and verses touched many topics. Visual Arts student Kerri Embry ignored her flu to read a fascinating series of poems about circus performers.

Billeh Nickerson had the crowd in hysterics with his poem "Why I love Wayne Gretzky, an erotic fantasy." Nickerson then shifted moods with a solemn series of poems about the Titanic.

The most touching moment of the evening came as Patrick Lane prepared to read. "I'd like to dedicate this reading," said Lane, "to my son Mike. He's never heard me read before, so this is for you Mike, for what it's worth."

Lorna Crozier took the stage after Lane.

"Sandwiched between Pat and Al," as Crozier put it, "is not a bad place to be." Crozier read vivid poems about a lover's mother dying, and about women with hats.

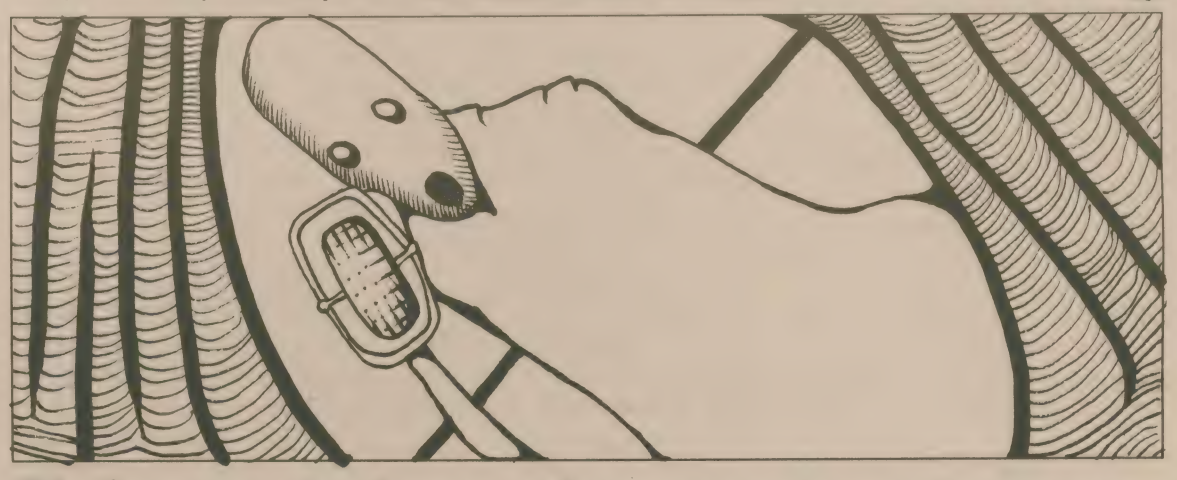
Al Purdy ended the evening with laughter by dispelling rumors about his age. "I know Pat (Lane) has been telling you to see me read because I'm 96 and could drop dead at any time" joked Purdy. "But the truth is I'm only 93."

Purdy, who is 78, read a humorous poem about being locked in a drunk tank, followed by the well-known poem "The Dorset."

Occasionally Purdy stopped his reading to ask if he was taking too long. Patrick Lane yelled across the room, "Keep reading Al," and Purdy continued.

The reading was light-hearted and fun, and the near 300 who attended got a fair share of entertainment.

The reading raised enough funds to ensure the publication of the 1997 *Inner Harbour Review*, a journal of fiction and poetry produced by UVic Writing Students.



Fringe takes theatre to town

by Holland Gidney

The back booth at Ferris' Oyster Bar and Grill downtown may not seem like a likely venue for a theatre production, but for the producers of the Fringe Festival, it's all perfectly normal.

Intrepid Theatre's newest endeavour is UNO: A Festival of Solo Performance. The festival features seven different productions to be held March 13 to 22. The festival replaces the FOCUS on Women Arts Festival, which lacked support and attendance.

"We think that UNO could become a major shoulder season event in Victoria," said festival director Stephen White.

Hoping to cash in on the success of the Fringe Festival, which attracted close to 30,000 people in 1996, festival organizers have high hopes for UNO.

Shows will be held at Ferris Oyster Bar and Grill, the Bedford Regency Hotel and the Eaton Centre's Rogue Gallery, with the ticket prices set at $10 or less.

"What Jeffrey Thinks," promises to be a hilarious 15 minutes in the back booth of Ferris' with Victorian Jeffrey Ouellette who shares his opinions over cocktails, (Manhattans extra).

Kevin Joyce's "A Pale and Lovely Place," is billed as musical cabaret, which one critic described as "a cocktail lounge in hell".

Intrepid Theatre has even included a family-oriented performance of storytelling by Jim Leard of Victoria's Story Theatre Company. Leard will tell some tall tales from the "wild and rollicking" history of B.C.

Tickets to all performances are available at the door 30 minutes before the performance, or in advance by calling 383-2663.

Brochures with performance times and venues are currently available around town and a complete program guide will be inserted in the March 12 and 19 issues of *Monday Magazine*.

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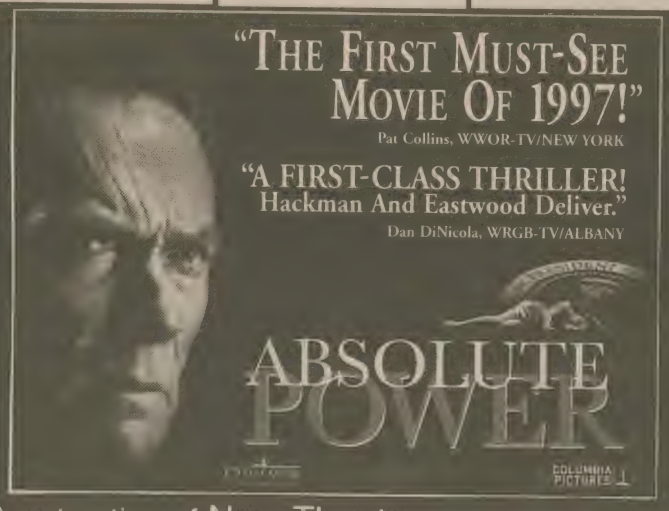
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Player-of-the-year Koop is more than a scoring threat

by Kevin Woodley

It was three weeks ago, during a McKinnon Gym match between the Vikes and UBC, that I first heard the comment from the press table.

"She's the Michael Jordan of Canada West women's basketball."

It was a bold statement to say the least, made by a reporter from UBC, but after thinking about it for a few weeks I can say that I agree: fourth-year Vikes guard Lisa Koop is the Michael Jordan of the Can-West.

No other player has the same ability to completely take over a game, to lead her team to victory, despite the fact opponents know they must stop her.

Like Jordan, she is the focus of defensive schemes throughout the league-drawing double and triple teams every time she makes one of her patented drives through the lane. And, like the NBA megastar, she thrives on the pressure of big moments. With the game on the line there is no other player a coach would rather have on the court-offensively or defensively.

"The bigger the game, the bigger the pressure moment in the game, the more Lisa Koop is able to focus down and perform," says Vikes coach Kathy Shields, who recruited Koop out of Victoria's Belmont High School in 1992. "That's what great athletes do. Superstars like Michael Jordan or Magic Johnson-the bigger the moment, the more they were able to perform."

Vikes guard Lisa Koop is the Michael Jordan of the Can-West.

The season finale in Edmonton was just another example of her ability. UVic needed a win over the Alberta Pandas to guarantee home-court advantage throughout the playoffs. Koop drained a shot from outside the three-point arc, tying the game with just over one minute to play.

It wasn't long before she added the winning lay-up. She finished with 28 points and the Vikes clinched first place.

Now voters for the 1997 Canada West athlete awards have shown their regards for Koop's play this season. Wednesday, she was named Canada West player of the year and was one of three unanimous selections to the first all-star team.

Koop's 22.3 points per game average is first in the league, more than five points higher than the next player. She also leads the league in free-throw percentage (89.6), is fourth in field goal percentage (52.9) and third from three point range, where she is hitting 42.9 per cent of her shots.

The high outside shooting percentage is one sign of her commitment to improving her game, a shot that wasn't strong in past years. Other teams realized this in her second year and began backing off on defence–leaving Koop open outside, but making it harder to drive the lane.

"We talked about it last spring and she put in countless hours this summer working on her outside shot," says Shields. "I don't think there's anyone else who works as hard on their game."

But Lisa Koop brings more than a great scoring touch to McKinnon Gym. She is one of the league's most intimidating defenders and her determination on the court provides motivation for her teammates.

"We feed off her energy," says Can-West all-rookie team member Lindsay Brooke. "When we're at our best, she's making steals-leading our defence off the press."

Koop's defensive effort lets her teammates know that it's just as important for her to play defence.

"She's obviously a great scorer," says Shields, "But her leadership on the court really has an impact on our young team. You don't see a lot of great offensive players who also play the other end with the same tenacity. She's our top defensive player and that's quite a combination."

Martlet photo by Cory Monahan

Lisa Koop draws a crowd of Panda defenders during regular-season action against Alberta. Despite the increased defensive attention, Koop has averaged 22.3 points per game in the 1996-97 season.

Martlet file photo by Andrew Lupton

Fourth-year Vike Lisa Koop takes a time-out from her busy schedule to pose for a photo.

Koop's dedication doesn't stop with basketball. She will complete her degree in Kinesiology in April and doesn't plan on wasting any time next year, her final season of CIAU eligibility, when she will take a one-year certificate program in Aboriginal government.

"I don't want to waste time while I'm here," says Koop. "I want to get something out of my last year."

It's an attitude that comes across in everything she does. There is no time wasted in her busy schedule. The All-Canadian guard puts in extra hours working on her game, helps younger teammates on and off the court and finds time to complete a tough program on schedule.

She, along with coach Shields, is the person sought by media after all Vikes games but pressure doesn't seem to bother her. In fact, her coach says pressure only motivates the laid-back Koop.

"I think it's just something that comes with the territory," says Koop. "It has always been there so I've never thought about it being any different. Besides, I'm a very non-stressed person. I don't know if that's good or bad, but I don't get stressed."

Things haven't always gone this smoothly for Koop. Before she ever played a game in a Vikes uniform, she blew out her knee at the Junior Nationals try-outs in Toronto.

"It was very scary because I'd never been injured before," says Koop. "When it happened they said I'd be out a year and I might not ever play the same again. I thought my life as I knew it was over."

But a phone call to Shields left Koop feeling more secure about her future and even more confident about her decision to play for UVic.

"If I had signed in the States [she had offers from Washington State and Oregon universities] they would have had someone in my place right away," says Koop. Instead Shields told her not to worry–several national team members have recovered from the same injury.

The knee is no longer something that Koop thinks about. She's too busy enjoying the game.

"No matter who we're playing, no matter what time of year it is, Lisa Koop you can count on," says Shields. "She is always excited because she loves to play the game. She absolutely, flat-out loves to play."

It's that attitude that has Koop primed for a shot at Canada's Senior National team this summer. At 22, she will have her work cut out for her, but Shields thinks she has a good chance, especially with a new coach and several post-Olympic retirements.

Beyond that, Koop plans on playing in Europe or Australia after her final season at McKinnon Gym.

"The feeling you get when you're playing well," says Koop, "Nothing can beat it."

As long as there is competition, you'll find Koop in the foreground.

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UVic b-ball dominates awards

by Kevin Woodley

With the regular season finished–and both the UVic men's and women's basketball teams finishing first in the Canada West–it was time for coaches to hand out player-of-the-year honours.

The Vikes continued their strong league showing by winning both MVP awards,while adding one rookie of the year, another all-rookie team spot and four all-star selections.

They even brought both coach of the year prizes back to McKinnon.

Leading the way for the women was fourth-year guard Lisa Koop, who earned the player of the year award with a scoring average of 22.3 points.

Koop, who worked all summer to improve her outside shooting, was fourth in field goal percentage (52.9) and third from outside the three point arc (42.9 per cent). She shot 89.6 per cent from the charity stripe and earned one of three unanimous selections to the first all-star team.

Vikes rookie Lindsay Brooke also received recognition for the women, earning a spot on the all-rookie team for her role in UVic's first place finish.

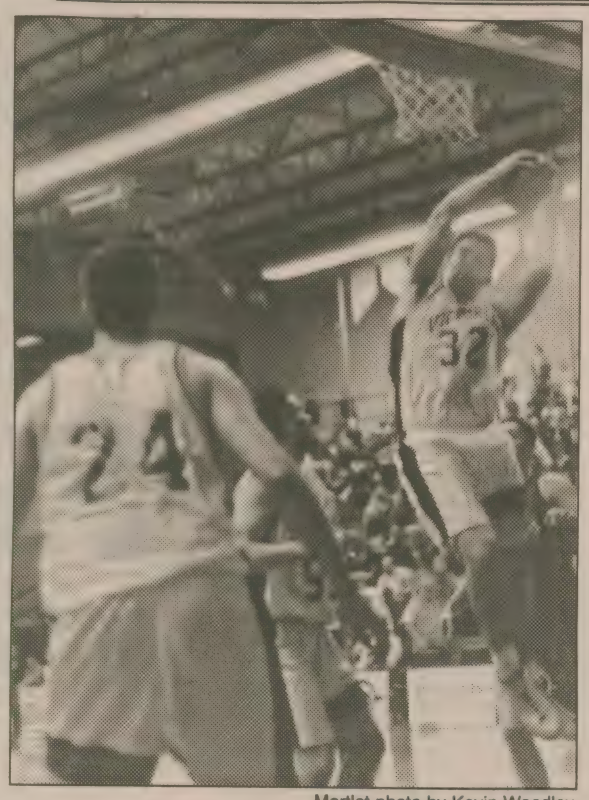
Megan Dalziel, who is one of three Vikes among the leagues top-four three point shooters (Tamara Carruthers leads with 53.3 per cent, Koop, and Dalziel with 36.7 per cent), earned a spot on the second all-star team.

"This gives the players a feeling of accomplishment," said Vikes coach Kathy Shields, who received coach-of-the-year honours for leading UVic through a 17-3 season. "The coaches [from the Canada West] do the voting, so this shows players the respect of their peers. It's a real confidence builder."

On the men's side it was coach Guy Vetrie also earning coaching honours for his role in the Vikes strong 1996-97 performance.

Joining him were standout forward Eric Hinrichsen, who earned the men's player-of-the-year award, and Aaron Olson, who received the nod as Canada West's top rookie.

Hinrichsen finished the season averaging a double-double, with 20.1 points and 11.4 rebounds per game. His 62.3 per cent shooting from the floor has also earned him consideration for the CIAU player-of-the-year award.



Martlet photo by Kevin Woodley

Third-year Vikes forward Eric Hinrichsen (32) pulls down a rebound while teammates Aaron Buckham (24) and Donnie Fitzpatrick (55) look on. Hinrichsen earned Canada West player of the year honours for his dominating performance under the basket.

Fifth-year Vikes forward Pat Cannon earned a spot on the first all-star team for his exceptional performance this year. Cannon is in the league's top-10 rankings in every category.

The week ahead

Basketball playoffs:
vs. UBC
Friday, Saturday and Sunday (if necessary)
Women 6:30p.m.
Men 8:15p.m. (1p.m. and 3p.m. Sunday)

UNIVERSITY OF VICTORIA VIKES

Cocksedge runs into elite events

by Kristi Millar

UVic middle-distance runner Graham Cocksedge keeps adding one achievement to another as his successful running season continues.

Cocksedge, who earlier this year placed third at the CIAU cross country championships and helped lead the UVic men's team to their third consecutive national title, is now amassing honours for his indoor track record.

On Saturday, Feb. 8, Cocksedge won the 1000 metre event at the Alberta Invitational High Performance Meet in Edmonton. His time of 2:27.63 ranked him second in the country in that event and he is currently ranked third nationally in the 3000 metre.

Six days later Cocksedge traveled to Moscow, Idaho, where he competed in the prestigious Vandal Invitational Meet, an event featuring headliners such as American decathlete and Olympic gold-medalist Dan O'Brien.

According to Vike's head coach Brent Fougner, "The Vandal is the biggest invitational indoor meet in the northwest."

At the Vandal, Cocksedge competed in the mile and finished an impressive second. Says Fougner, "The mile, converted to the 1500 metre, ranks Cocksedge first in the Canadian Interuniversity Athletic Union. Graham challenged the lead for the last two laps and ended with a time of 4:09.27."

With these impressive performances in tow, Cocksedge went on to Winnipeg last weekend for the Canada West Championships.

There he once again ran in the 1500 metre, and although bettering his time from the Vandal, finished in third place. His time of 3:52.01 was a personal best, an impressive feat.

"He led through the whole race, and unfortunately couldn't hold off the two guys that passed him," says Fougner.

Fougner is pleased with Cocksedge's performances this season. "He's always been a very naturally talented athlete," says Fougner. "This year what's paying off is his dedication to his training.

"Since September, he's been very consistent at training. In the past, it comes December with exams, and then he goes home and his training drops off. But this year he stuck to it, and that is important in running. He's been very diligent at maintaining his training."

The next stop on Cocksedge's busy schedule is the CIAU Championships in Windsor March 7 and 8. There he will be competing in the 1500 metre and the 3000 metre.

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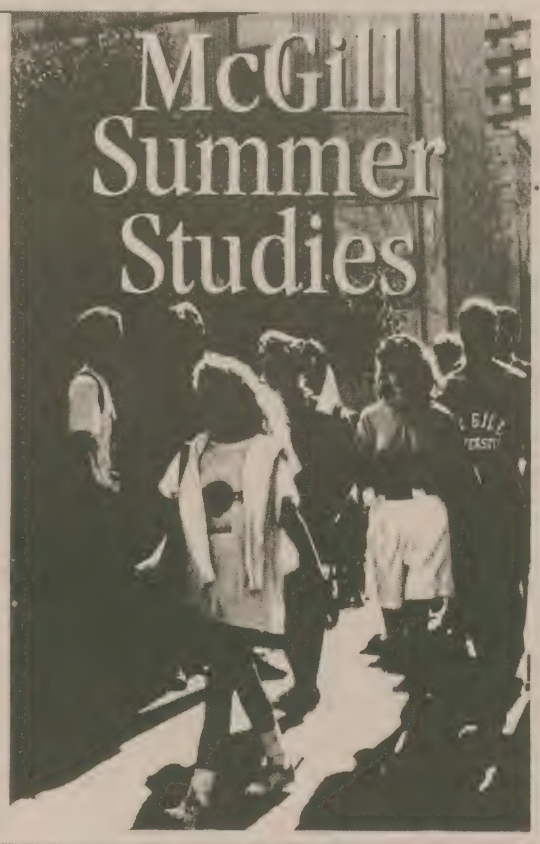

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Vikes v-ball recovering

by Neil Comer

The UVic Vike's volleyball teams are on the operating table after being badly beaten for the second straight season.

The men's and women's teams both finished last in their divisions. In combination, they could only manage two wins.

The mens team finished with an 1-13 record while the women fishished at 3-15.

Their seaons are now over, but the Vikes will be carrying the battle scars of their past season as they go through the rebuilding process.

"Despite losing, this year was important for development." says men's coach Paul Smith. "We have five great young players who will all be around for four years and I'm already excited about next year."

Jill Fougner, coach of the women's team, echoed Smith's statements.

"We have a young team and at the start of the year are goal was to get a wild card spot but we missed it and will have to set that goal again for next year."

The women Vikes had to struggle through injuries to key players during the season.

Natalie Hopewell, Bryce Barry and Elga Tiamzon were all sidelined for various parts of the season.

Smith sees tough divisional competition and losing tight matches early in the season as factors in his teams poor record.

The only bright spot for UVic came in personal achievements, Chris MacIver and Becky Lockhart were both second team Canada West All-Stars. These players will now have to fill the shoes of the players who are moving on. The women's team will lose Bryce Barry and Miranada Griffith, and the men's team will lose Scott Carlson and Kevin Lee.

Barry looks to have a exciting future ahead of her as she embarks on a professional beach volleyball career with Lisa Cepeliauskas, a former UVic and Canadian national team member who is now finishing her masters in Victoria.

Barry and Cepeliauskas will play on the Federation International Volleyball tour for the 1997 season, traveling to tournaments in Japan, Korea, China and Malaysia on winnings and savings.

With older players leaving and an obvious need to improve for next season, the Vikes will have to concentrate on recruiting.

This won't be easy because the B.C. Athletics Assistance Program was canceled by the provincial government.

With the cancellation, student athletes no longer receive $1170 from the government. Money that helped offset the costs of going to school and working at a specific sport is gone. This change doesn't help UVic's coaching staff recruit talented players out of high school.

"It is something we will just have to deal with," says Smith. "We will just simply have sell what we have here at UVic."

"It is too far down the road to be worried yet, besides, all B.C. universities are in the same boat," says Fougner.

The Vikes coaches don't seem to be too worried and Smith is especially optimistic about next year.

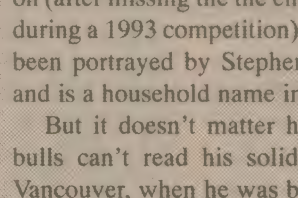
"Chris MacIver is an outstanding player and Aaron Nutting and Jeff Orchard are also extremely talented," he says. " Brian Hiebert is a setter who played AAA high school volleyball last year for Port Moody and is also a star recruit for our team."

The Vikes don't want to be stranded in mediocrity any longer and the attitude of the coaches and players is that they want to scrap last season and look to the next as a fresh start for new faces.

For UVic to make a full recovery they will have to make the playoffs next season, maybe then the Vikes can be off the operating table and into rehab.

Bull riding–why NHL stars should stop whimpering

STUDENT SPORTS CALL



I know professional bull riding is hardly a mainstream sport in British Columbia. For that matter, most Canadians would probably question whether eight seconds on the back of a bull even qualifies as a sport.

Many would call it an event, or a lifestyle. But a sport? Come on, it's not exactly hockey.

Two weeks ago I would have agreed. But after watching "Hell on Hooves 2"–the Bud Light Cup bull-riding competition at the Pacific Coliseum in Vancouver this weekend–I have changed my mind.

It was a gathering of 45 of the best bull-riding cowboys in the world, members of the Professional Bull Riders–an organization created in 1992 to bring bull riding out of the shadow of traditional rodeo. Together with sponsors Bud Light, Jack Daniel's, Pemmican Tender (beef jerkey), Wrangler, Justin (boots) and Las Vegas (that's right, they have a city as a sponsor), they have brought bull riding to a new level.

The growth has been compared to the state of NASCAR racing five years ago. The tour now boasts a total purse of over $3.5 million, including a $1 million World Championship at the MGM Grand in Las Vegas at the end of the season. They have 19 tour stops. Vancouver, despite competition from 38 other cities, was lucky enough to be one of these stops. It was the only Canadian date.

With the newfound money, bull riding has become a sport in every sense of the word. Cowboys are now athletes–spending hours every day in the gym.

"To compete at this level, to be able to match moves and react to an animal that weighs 1,500 to 2,000 pounds, you gotta be in shape," says Tuff Hedeman with a Texas drawl. " You gotta be physically and mentally prepared or you don't have a chance. It's not just drink a couple of beers, and get on, and hang on tight. I'll put a guy like Jim Sharp, Ty Murray, guys like that-I'll put them up against anybody in the world in terms of physical strength and condition."

Hedeman should know. As well as being the 1995 world champion (after missing the the entire 1994 season because he broke his back during a 1993 competition), he is the most famous of his peers. He has been portrayed by Stephen Baldwin in the movie "Eight Seconds" and is a household name in the Southern States.

But it doesn't matter how many prizes Hedeman has won. The bulls can't read his solid-gold belt buckles. This was evident in Vancouver, when he was bucked from his first ride and failed to finish in the top-15.

Unlike NHL hockey players, who cry continuously about being underpaid, these guys only get paid for a good night's work. Sounds more like a sport than "$15 million over three years" to me.

by Kevin Woodley.

Student Sports Call is a column dedicated to hearing students opinions and voices about sport issues on and off campus. Submissions are decided on by *Martlet* staff during the Monday Editorial meetings. Deadline for submissions is 4 p.m. Monday. For information call the Sports Editor at 721-8360.

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* Certain restrictions may apply; visit your local Travel CUTS/Voyages Campus for details. Insurance purchase not necessary in British Columbia. Must be full-time student. In order to qualify for the "Essentials," you must purchase your "Basics" by April 18, 1997. Valid for departures after February 3, 1997.

Now open
Campus Security Services

the ZONE

Leslie Danny

A satellite office in Cadboro Commons created by your friendly Security Officers and R.A.'s.

Coffee is on us!

Security officers Allison Eddy, Janet Grover, Danny Robertson, Team Leader Leslie Whittaker and Fiona Patton Person Safety Coordinator will be working closely with the Resident Advisors on implementing and promoting various educational programs that will operate from the Zone. It will be open for drop-ins to all students. The Zone will also serve as a clearinghouse for information on security related issues and be a place for informal interaction.

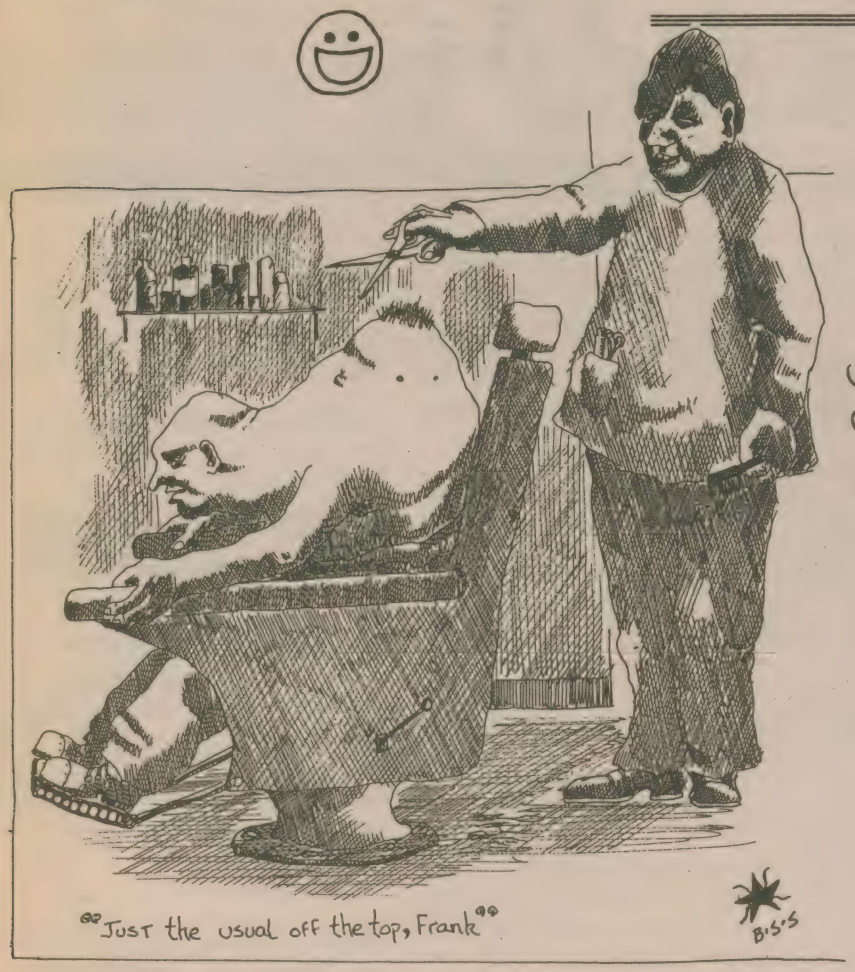
Allison Janet

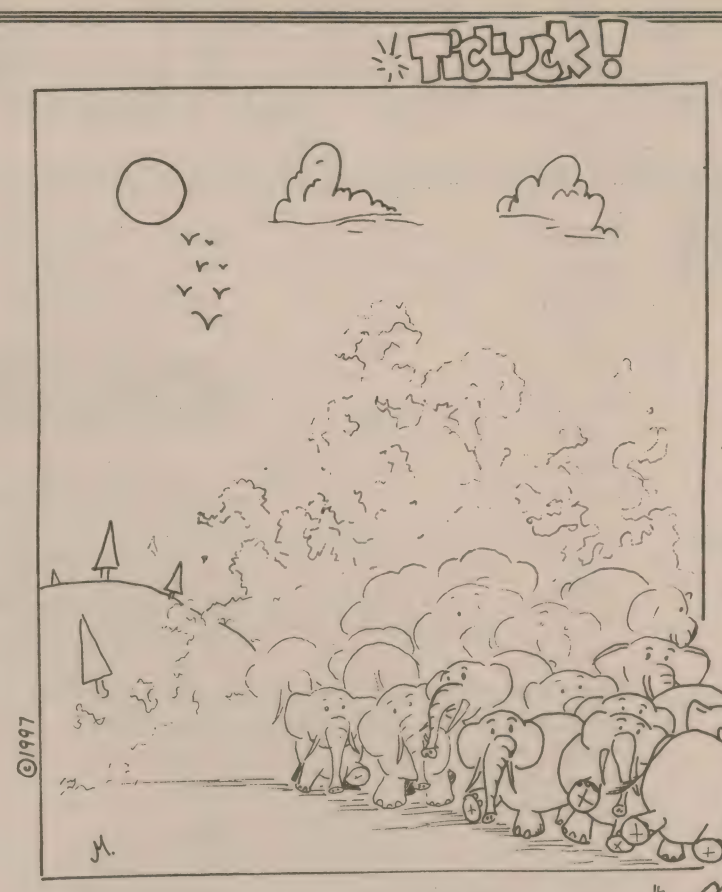
- Safewalk
- RAD (Rape Aggression Defense)
- Sexual Assault Education
- More programs to come...

721-8291

Open daily 10 a.m. - 12 midnight (hours may be adjusted)

Team Leader Leslie Whittaker 721-6563 voice mail # 37• Fiona Patton Personal Safety Coordinator: 721-8981





LEMMELEPHANTS.

ALERT ALL cartoonists!

we WILL NOT print: sexist, racist, homophobic, ageist, ableist GARBAGE.

so clean your brains out, cause nobody likes assheads.

strange comic page...

TicTuck by jacob malthouse

hunchback hair by B.S.S.

NEXT Week:

WOMEN'S issue

FEMALE CARTOONISTS! We'd like to see your stuff!

Submit to LYNDSAY in Sub Rm B011!

Too bad they don't make one for your heart.

Are you leaving the most important part of your body exposed? Just because they say it's safe doesn't mean sex can't be dangerous emotionally. While you're saying "I love you," your partner may be thinking "I love it."

Because love, sex and relationships are so central to our lives, we're offering a great booklet on these important topics. Just call 1-800-236-9238 for your free copy.

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BILLBOARDS

DEADLINE: FRIDAY AT 4PM.
RATES PER LINE:
STUDENTS: $1.00
NON-STUDENTS: $2.00
BUSINESS: $5.00

Contact Geri @ 721-8360, FAX 472-4556, e-mail martlet@uvic.ca or visit SUB B011

▸ On Campus! ▸

Seminars, etc.

CENTRE FOR ASIA-PACIFIC INITIATIVES presents "Gender and Labour Issues in Indonesia" with Dr. Saraswati Sunindyo, U. of Washington on **Thurs., Feb. 27** @ 7:00 pm in Begbie 152.

DISABILITY AWARENESS WEEK

Thurs., Feb. 27
Simulation Workshop
10:00 am in HSD A250
"Removing the Barriers"
12:30 pm in Cinecenta

Fri., Feb. 28
Wheelchair Basketball
7:30 pm at Gordon Head Complex

WORLD UNIVERSITY SERVICE OF CANADA presents "Living in Thailand," on **Fri., Feb. 28** @ 11:30 am in SUB B028.

CHAPLAIN CHATS features "Grief: How to Live with the Power of Death," on **Tues., Mar. 4** in University Centre, B228.

AFRICAN AMERICAN STUDIES, Dr. Portia K. Maultsby, Indiana U., presents 2 lectures on **Thurs., Mar. 6** in HSD A240: "From Street to Corporate America: Defining Rap within a Cultural & Commercial Context," @ 4:30 pm and "African-American Roots of Rock, Pop, Beyond," @ 8:30 pm.

Music

FACULTY RECITAL with Salvador Ferreras, percussion, performing John Celona's explosive new composition, *All* on **Thurs., Feb. 27** in Phillip T. Young Recital Hall @ 8:00 pm. Tix $10, $6.

FRIDAYMUSIC featuring School of Music guitar and harp students on **Fri., Feb. 28** @ 12:30 pm in Phillip T. Young Recital Hall.

UNIVERSITY OF VICTORIA CHAMBER SINGERS with Bruce More, conductor. **Fri., Feb. 28** @ 8:00 pm in Phillip T. Young Recital Hall. Tix $10, $6.

CHAMBER MUSIC SERIES performing various works on **Sat., Mar. 1** @ 8:00 pm in Phillip T. Young Recital Hall. Tix $10, $6.

GREATER VICTORIA YOUTH ORCHESTRA with Janos Sandor, principal conductor, performing various works on **Sat., Mar. 1** @ 8:00 pm in University Centre Auditorium. Tix $12, $9, $6.

Dance

LIVE FIDDLE, PIANO & GUITAR! Learn to dance to ancient Celtic and Metis fiddle tunes. Sat. Mar. 1 and **Sat. Mar. 14** @ 3:30 pm in SUB Multi-Purpose Room. Call 721-1120.

▸ Community Events ▸

EARLY MUSIC SOCIETY OF THE ISLANDS presents the Baltimore Consort on **Fri., Feb. 28** @ 8:00 pm in St. John's Church. For tix & info call 592-6580.

A SUMMER WITH EAGLES: Slide presentation by Sidney photographer Toni Alexander on **Sat., Mar. 1** @ 7:30 pm at Sidney Silver Threads (10030 Resthaven). Admission by donation.

CAFE PHILOSOPHY: Weekly discussions of the Big Questions. **Tuesdays** @ 7:00 pm at Bean Around the World (533 Fisgard). $3.

SPORTS NUTRITION SEMINAR with Olympic rower, Jen Browett on Sat., Mar. 8 @ 1:00 pm at Woman Zone Fitness & Aerobics. Free.

▸ Notices ▸

INTER-CULTURAL ASSOCIATION hosts a Newcomers' Orientation Session about Income Tax (how, who...) on **Fri., Feb. 28** @ 3:30 pm at ICA (200-2504 Government). Free. For info call 388-4728.

POLICY SUMMIT with David Anderson, Minister of Transportation, on **Sat., Mar. 1** from 11:00 am to 4:00 pm. Free.

AMARANTH Food for Thought, Environmental Studies Student Association and Lifecycles host "Planting a Garden: A Political Act," on **Mon., Mar. 3** @ 7:00 pm in Begbie 159.

NEW AT SUBTEXT!!

$$ Consign Your CD's for Cash $$

MARCH 8: Cheer on Lucas Aykroyd as he runs **250** laps around the 400-metre warm-up track to raise funds for the Disabled Student Resource Centre. To make your pledge call 721-6000. Sponsored by Frontrunners.

▸ Clubs/Meetings ▸

Martlet Meeting: Thursdays @ 5:00 pm in SUB B028.

Environmental Studies Students Association: Meets Wednesdays @ 3:00 pm in Sedgewick C168.

Amaranth Food For Thought: Meets Tuesdays @ 3:30 pm in SUB B024. Everyone Welcome!

Grad Executive Council: Meets Mondays @ 5:30 in SUB B028.

Economic Course Union: Meets Thursdays @ 2:30 in Cornett A372.

Association of International and Canadian Students Meeting: Wednesdays @ 7:30 pm in HSD 300. Next big event: Multi-Talent Night on Mar. 14 If you would like to participate, come to the meeting or call 472-4382.

Badminton Club: Meets every Sunday in McKinnon Gym from 6:00-9:30 pm. All equipment is supplied. Everyone welcome. $5/term.

International Socialists: Campus Club meets Tuesdays @ 12:30 in SUB Upper Lounge, Local Branch on Thursdays @ 7:30 pm in SUB Upper Lounge.

▸ Classifieds ▸

For Sale

Mealworms-Excellent food for fish, reptiles, amphibians, birds, hedgehogs, hampsters, rats and humans. $2/100. Call 598-4543.

For Free

Free couch, not ripped or torn, minor stains. Must pick-up. Call 385-3138.

VIPIRG's Alternative Media Committe needs old TV's. If you have an old TV you can donate, working or not, please call Yogendra 721-8629.

Wanted

Grateful Dead Shows! Quality tapes wanted badly. Looking to improve music library. Please email jspence@uvic.ca. Not fade away!

Female Volunteers for the Community Office of Victoria Women's Transition House to answer telephone calls and assist with office tasks. Call 592-2927 for information.

5-6 bedroom house for 5 n/s teachers, Jul/Aug. Must be walking dist. to UVic & bus, w/laundry. Call (250)378-5113.

Services

Wordprocessing: Experienced in typing theses, manuscripts, student papers-all styles. Charlotte Coddington, 658-0239.

English Tutor, available for help with ESL, essay writing and proof reading. Bente 592-8340.

▸ Hey You!! ▸

Missed Valentines

Yes, my eyes r always smiling when I'm with u! Happy Valentines Day! Luv, **Chiclette**.

GTI Girl, two moons! Happy V-day! Hey, can I be your hotty for just one day? Boo Boo.

Natalie Desilets, where are you? Jacquie said you were in town, call me at CFUV! Adrienne.

Vermicell-Leigh!

Unabomber, I love you!

Happy Birthday, Jason! You Yukon Snowflake you! the AntiBaiter.

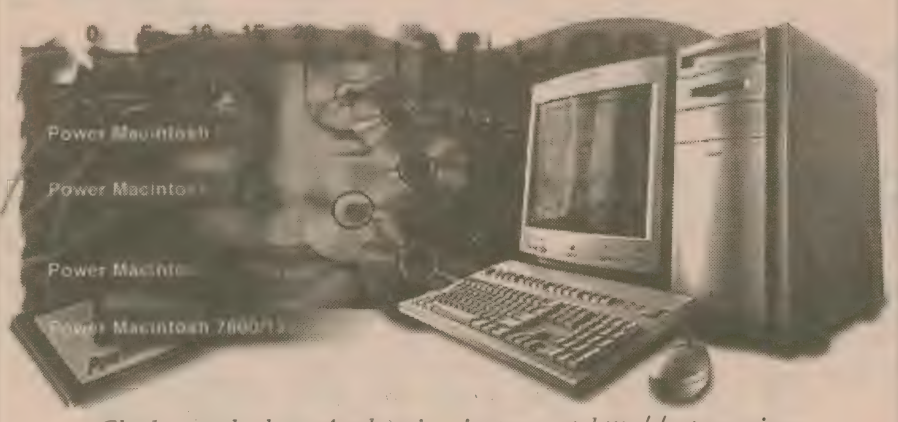
Michael, let's wander and chat and giggle and buy some purple tulips... we deserve them...your locker partner.

Jill, Princess of Shepherds, wanna shake it down in the USA?

Dave & Jocelyn, it's true; purple is nothing without blue... La Coiffuress.

Chris, Happy B-day (Shit, you **OLD**!)

PowerPC THROUGH YOUR TERM PAPERS



Check out the best Apple prices in town at http://cstore.uvic.ca

FEBRUARY BUNDLE SPECIALS:

PowerMac 7200/120 16/1.2 8X L2 w/ 15AV Monitor $2,349
PowerMac 8500/180 32/2.0 8X L2 w/ 1710 Monitor $4,524

MUGS CAPS **FREE ACCESSORIES WITH EVERY APPLE PURCHASE** PENS SHIRTS

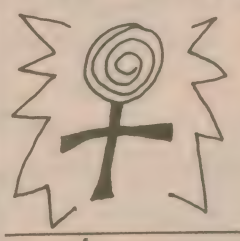
Authorized Reseller

Computer Store
University of Victoria
721-8321 9:00-4:00 Weekdays Clearihue C143

RALLY FOR CHOICE

The Anti-Choice Clubs are well-organized and visible on campus. Students who support a Woman's right to choice, rally at the fountain Thurs., Mar. 6 @ noon.

Next Week:



Women's Issue.

BRING YOUR IDEAS, ARTICLES, GRAPHICS, BRILLIANCE!

Check out
Campus Security's
new
Homepage
Courtesy of Security Officer Bob Elder

This link features Campus Security programs, information and services such as:
- CSEC members
- Campus Safewalk
- RAD (Rape Aggression Defense)

http://web.uvic.ca/security

UVic

CAMPUS SECURITY

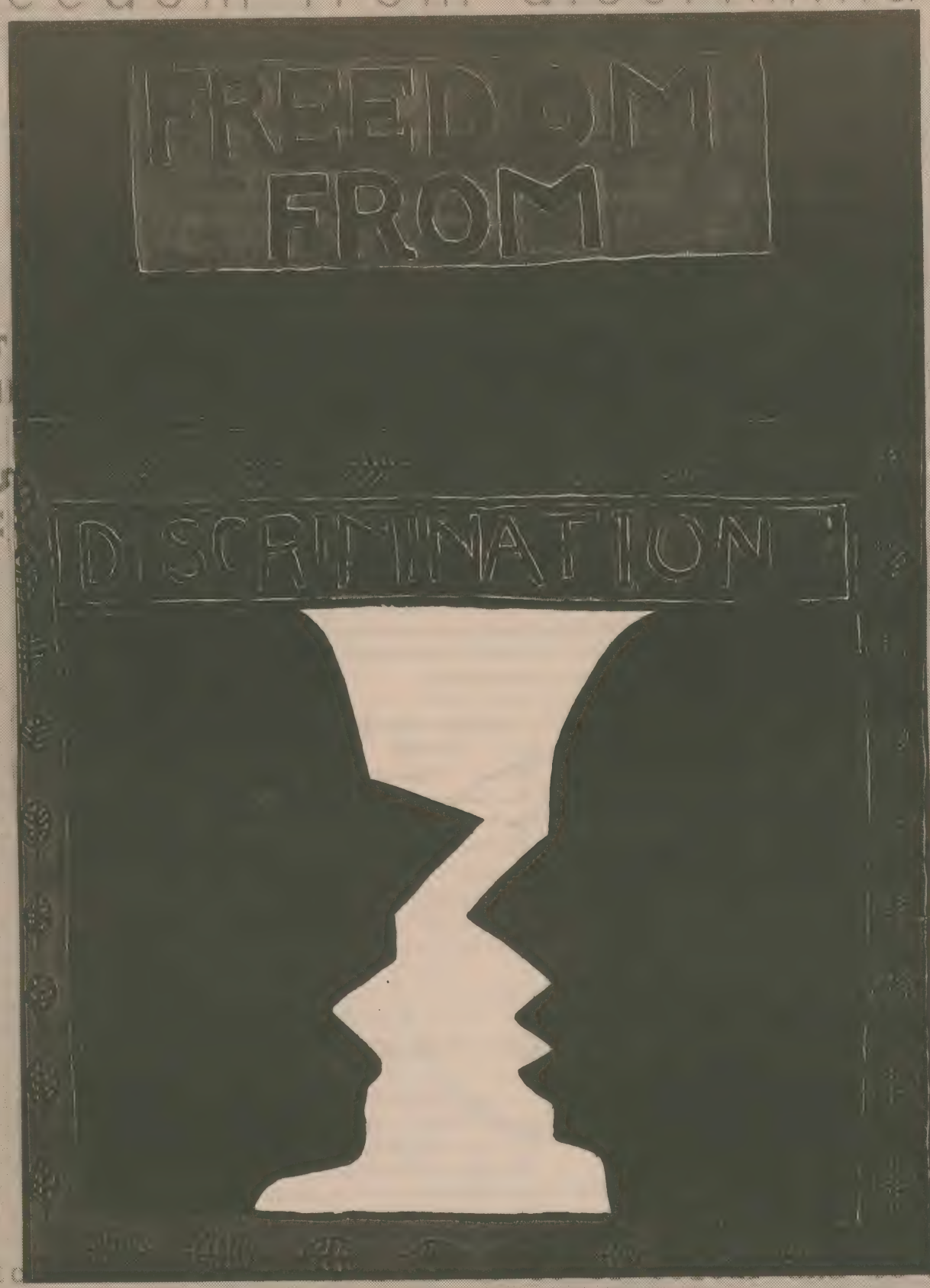
Please visit our site!

Any questions or concerns please contact Fiona Patton, Personal Safety Coordinator @ 721-8981.

voices of fire

freedom from discrimination

READ WITH
YOUR HEART
AS THE PAPER
IS SACRED
FROM THE
TREES OF THE
LAND, THAT
GENTLY HOLDS
THE BLOOD, TH
ASHES, AND
THE MEMORIES
OF MY PEOPLE



anti -
RACE-
ism

they are learning off my body....they are pulling it in a million different directions and taking it for themselves
in a world of racism where there are consequences to being white, race becomes a reality
I want them to have lost white friends and white lovers over racism. I want them to have people talk about them the way people talk to us. I want them to live MY LIFE
for far too long I have looked to the western world as a model for emulation

crushing his demeanour between my sweaty palms

Our own truth

all we have is our poetry and our rage

affirmative press group

THE ROYAL COMMISSION ON ABORIGINAL PEOPLE

by Chenee Anderson

I ask that you read with your heart as the paper is sacred from the trees of the land, that gently holds the blood, the ashes, and the memories of my people.

As the orange and red colors of a sunrise, mountains blanketed in clouds while the light of the sun streams to the earth, dew light crystals of water sparkling like gems on the branches of trees, the sweet musky smell of the forest after the rain, pure dancing water of life rivers meandering the sound of a song, singing that the time of the world is upon us to celebrate our survival and help creation: before the red and purple colors painted throughout the horizon of the sky is the setting of the sun. These words whispered are as intimate as the words from the heart of a soul, as divine as the love found within the love of the Creator, the sacred love shared between a man and a woman, freely given like the innocence of a child: that you would feel the wonders of the world; freely shared from the wisdom of the old ones: that you would believe wise council, while the time of the land is upon us to take notice.

OH CANADA OUR HOME AND NATIVE LAND

Since the beginning of time whole tribes have maintained the strength within the traditions and culture of Creation. Holy people, great chiefs, elders, medicine people, pipe carriers, prophets, warriors, artists, teachers. A family of people living within a complex system of spirituality, culture, community and government. A sphere of culture, governments, housing, aboriginal law, resource development, land use, wildlife conservation, health and education. A complex government in existence long before the European people arrived. Would the land, the animals, the aboriginal peoples, be more precious if extinct?

WE BROUGHT OUR OLD, OUR SICK, OUR HEALTHY AND OUR STRONG.

The Aboriginal People of Canada presented their testimonies, and for some the hearings afforded an opportunity to tell their full story for the first time, and for others, 40 years after the fact, this may be the last time to tell their story to the Canadian public. First Nations representatives, and Federal Officials, preserved the evidence from the peoples giving a complete picture of all the events that make up the history of Canada; that resolve and compensation be actualized. Aboriginal People throughout the land came and recounted personal accounts of the atrocities suffered throughout the history of the Canadian Government.

THE ROYAL COMMISSION ON ABORIGINAL PEOPLE, a testimonial account of the complete history of Canada as told from the Original People of the Land. One of the most important documents to be published in the history of Canada.

OUR NATIVE PEOPLE REMEMBER

Forced removals from the traditional territories, forced relocations onto rezervations, residential schools, imprisonment on false charges of incorrigibility due to hunting out of season, food deprivation, forced sterilization, stealing babies, sewing lips, physical mutilations, torture, sexual abuse, medical experimentation, and physical beatings, anti-potlatch laws, anti sundance laws, anti language laws, laws that have restricted the basic freedoms of life. These were some of the testimonies heard, from the villages of native peoples, and from the organizations who were witness to the abuse.

OUR NATIVE LAND IS DYING

The land, the animals, and the people are being poisoned from the industry and business of the civilization of Canada. Uranium Poisoning throughout Saskatchewan, mercury poisoning, PCB poisoning, sound pollution from sonic booms as a result from military low level test flights, deforestation, soil erosion, desertification of the land, and water diversion projects affect the land, the animals, and all the peoples.

THE LEGACY OF CANADA FOR FUTURE GENERATIONS RESTRUCTURING THE RELATIONSHIP

Recommendations of the Royal Commission

The Royal Commission involved more than 1,400 presenters and visits to 72 communities. The Commission published the document Focusing the Dialogue that draws on all the Commissions public hearings. The information will provide a firm understanding of the problems in achieving harmony, prosperity and justice for Aboriginal peoples. Focusing the Dialogue organizes all that has been heard, learned, and acquired into four areas of change, forming a circle of understanding. All areas are inter-related. Each is discussed individually with models for implementation provided for consideration.

The present relationship between Aboriginal and non-Aboriginal people involves the domination of one group by another. A new relationship will require fundamental changes in the fabric of Canadian society where some of the most important changes will have to be made by the non-aboriginal community.

continued on page 11

Strength and Inspiration

by Sonia Manak

**My strength comes from
my knowledge of the past.**

**My strength comes from
the stories my grandfather has shared.**

**It comes from the knowledge of all
he over came.
His spirit and his desire for equality
in Canadian society.**

**My strength comes from my grandmother,
who at first glance seems like an ordinary
Indian Woman.
Dont be fooled The woman beneath the
ordinary Indian Guise
has lived a thousand different lives.
Her courage, Her determination
I have only now begun to respect.**

**My strength comes from my mother.
A recent immigrant you may ask.
To have left her country on a journey
to a new and unknown land,
with no one but herself.**

**My strength comes from my father.
A decent man, who has worked hard
all his life.
His quiet disposition. His constant encouraging words.
His belief that knowledge is the key.**

**It is only now that I have begun
to realize the importance of these four
unique people,
the role they have played in my life
the role they have played in building
who I am**

**For far too long I have looked outside for
my role models
and for my inspiration**

**For far too long I have looked to the
Western world
as a model for emulation.**

**For far too long, I have compared, envied
and longed for
the Western ideal**

**Now I see · all that I needed was already
apart of me.
With age, I have recognized my own
unique family
Whose Indian ways I value more than anything.**

**Their will and spirit have over come so
many obstacles.
Their knowledge and generosity I respect
and admire.**

**My mother, my father, my grandmother,
my grandfather
are my strength and my inspiration.**

Voices of Fire
affirmative press group

"in the end, we have our poetry and our rage"

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Special Thanks to Camosun College Women's Centre and UVic Women's Centre, Press Gang Publishers and the National Film Board of Canada

LETTERS REGARDING THIS INSERT SHOULD BE ADDRESSED TO the Coordinating Collective, Voices of Fire Affirmative Press Group, Box 8178, Victoria , B.C., V8W 3RB

not in dictionary: "affirmative"

by Michelle Renee Bertrand

Somewhere along the line we have come to realize that the question whose version of the truth is less significant for responsible and representative press than the question who owns the truth
of which we can only present-
a side, a perspective, a view or

an alternative

Affirmative Press is a passionate and spiritual moving beyond that which de-constructs, analyzes and re-presents.....we are made more aware than ever
of the urgent
healing
power of inward seeing eyes,
of whole hands freed for a moment of their grasping to run lightly jovially firmly over each other/s and the unprinted page blank with potential and awaiting our dark words our bold impressions

Why has this been so difficult to understand?

The wish for an anti-racism insert has so many scared, even those who will consume without grace the thoughts and feelings that fill these pages

Look how de sun shine 'pon me fuh de firs' time an all dem cockroach run fuh cover fuh de darkness dat demself say we bring
But dey eh know what is like to have we darkness
Dey eh know what is like to call fuh de sun an' stan' bol' bol' in de sun Our skin dat once show against fake white light now shinin' now shelterin' us from de swelterin heat

Of our own Truth

Somewhere along the line we met to discuss the pervasiveness of error, of deep-seated and deliberate misconceptions...and thought that for once we would create a space to write for ourselves. This includes to ourselves : to those who are in the community and are the users of mainstream press, and do not have the luxury to organize, or who have been persuaded to dislike being organized and so shun the community of survivors that is truly theirs. Moreover, to ourselves also includes those whose marginalization has flung them far and wide, in isolation from each other, and even at the edge of their own community. We are seeking, not an alternative press medium, but a space within mainstream press to articulate our voice and experience
What would we really pursue if we were not charged with all this anti-racism business, we've been asked, as if we could afford the luxury of detached fantasy. Yet Affirmative Press is more than anti-racist education. It already moves beyond that hegemonic discourse of "(anti) RACE - ism" to provide a mere glimpse of OURSELVES to ourselves. The force and vigor of each word, the fearful hesitation in the spaces after words overcome with more, tireless writing, each bring us closer to ourselves as we would be in a free world.

To the editors of the Times Colonist,

The editorial article entitled "Putting history through the wash" in the Our View section of the Nov 17, 1996 issue was an example of the ignorance and bigotry towards Chinese-Canadians still perpetuated in Victoria, and in Canada as well. Is this symbolic of mainstream press evasion of responsibility towards racism and unwillingness to reveal the perpetrators of ethnic discrimination among editorial staff?

I was very disturbed to read words like "politically correct," "ultra-sensitive," and "sanitized" in relation to Chinese-Canadians' legitimate claim that the name "Chinaman Lake" is offensive. This is not merely an issue of political correctness. It is a recognition that language reflects how we view culture. If Canada decided to keep Chinaman Lake as its formal name, it would reflect that white "Canadians" still consider Chinese-Canadians as inferior and unworthy of respect.

I was even more disturbed, however, to read the author's claim that English groups would somehow find the term "Englishman" as offensive as the Chinese-Canadians find the term "Chinaman." May I remind you that both terms originate in the English language. "Chinaman" is a derogatory and racist term that was created by white English "Can!adians" to describe the Chinese immigrants to Canada in the 19th century. "Englishman" was not created by Chinese immigrants to describe the English. It was the English themselves that labeled themselves Englishmen, and thereby cannot be considered a racist or derogatory term. The power to create names or labels for marginalised people has never lay in the hands of those victimised by discrimination. The English have historically held power in this country whether politically, culturally, or linguistically.

If the author of this editorial is claiming that changing the name of Chinaman Lake is "putting history through the wash" let us remember other histories of "Chinamen" in this country. "Chinamen" were those who worked in slavery-like conditions to build this country's railroad systemÙ. "Chinamen" were those whose dead bodies were tossed like garbage onto a barge and set afloat in the Pacific because bigoted white "Canadians" did not want them buried in Canadian soil. "Chinamen" were those who were not legally permitted to own property in Oak Bay until the late 1960s. These stories seem to be conveniently forgotten when questions of Chinese-Canadian history are raised.

How many people currently living in Canada, or even within just the Peace River district, are aware of the history behind Chinaman Lake? I would guess that if you asked any "Canadian" previous to this name-changing debate the true history behind Chinaman Lake, she or he widely known during the earlLy 1900s, and for the last cen

continued on page 12

MOVING BEYOND STAGNATION

moving beyond women studies

by Amal Ishaque Rana

I am not merely surviving
bruised and battered by your ignorance
I am
living
thriving
fighting

I am not merely resisting
attempting to block out your hate
I am
strategizing
analyzing
growing
stronger with each passing day

I am moving beyond the role of victim
that you so desperately want me to occupy

I am claiming my place as your equal
I am reaching forth with strong and steady hands
I am taking back what is rightfully mine

I am not merely healing
licking my wounds
cowering in fear
I am replenishing and gathering my power
arming myself and my sisters
with the growth of a new
consciousness
a new sense of
who I am
who we are
with a new sense of
celebration

by Sonia Manak

Q. WHAT DID YOU EXPECT TO FIND WHEN YOU CAME TO UVIC?

I had no expectations. Biggest disappointment is that I felt isolated when I first came here. I did not see that many ethnic minorities on campus so I could not identify myself with anyone on campus.

Q. DO YOU FEEL UVIC IS SERVING ITS ENTIRE CONSTITUENCY EQUALLY WELL?

No. In terms of diverse cultures I don't think so. They seems to be more comfortable with the fact that they are serving the majority of the student population which happens to be Anglo Saxon Canadians. They are less accommodating to people from diverse cultures. They give more status and privilege to men than to women and women of colour receive even less.

Q. WHAT INSTITUTIONAL POLICIES, PRACTICES AND NORMS KEEP DIVERSE GROUPS FROM RECEIVING EQUITABLE SERVICE AT UVIC?

People at the University tend to be entrenched in this ideology that western rationality is the most valid form of rationality and they apply it as universal therefore practices and policies are being transmitted through this ideology so that diverse groups are being judged. Support groups available on campus to serve the needs of visible minorities are either few or inexistent in comparison to other services.

*These questions and answers are part of a survey conducted for a report entitled *Racism And Other Issues Affecting Students of Colour And Newcommigrants In Post-Secondary Education* (by Sonia Manak).

Make BC Asian Free
Education is for whites
Death to all Asians

Racism: A set of mistaken assumptions, opinions, and actions resulting from the belief that one group is inherently superior to another. Racism refers not only to social attitudes toward ethno-cultural minority groups, but also to social structures and actions that limit, exclude, discriminate against, and oppress such individuals and groups. Racism may be present in organizational and institutional structures and programs, as well as in the attitudes and behavior of individuals.

I am very well aware that not everyone is well versed in theories of racism. I am also aware that not everyone has a race analysis. By virtue of being born a woman of Colour, I have had to deal with racism in all its forms my entire life and will continue to do so. The issue I have is not with the individuals who were elected to attend the CFS conference in Ottawa. I feel the delegation from the UVSS was representative. As a vocal woman of Colour, who ran in the elections on a platform that was clear and to the point around race issues, I feel it would be a disservice to myself, to the students who voted for me and especially to the students of Colour - whom I do represent - to not speak out. What happened to me is not just something I've created and used to further my own political goals. What occurred at the October 28, Board of Directors meeting was a form of systemic racism. It happened. I know it happened. I experienced it. I was hurt by it. I was silenced from speaking out on a very important issue: Racism at Canadian universities.

As a national student organization which collects hundreds of thou sands of dollars from students across Canada, the Canadian Federation of Students (CFS) has a responsibility to address the needs of ALL its members. Yet First Nations students and students of Colour have strongly felt that the CFS needed to take a stronger role in representing their interests. When I investigated issues affecting students of Colour in post-secondary education I approached the CFS for information only to discover that no research had been done. It's clear to me that issues affecting students of Colour have never been a priority of the CFS. Subsequently, I felt I had a role to play to see that the CFS was made aware of the issues affecting students of Colour such as eurocentric curricula, anti-racism policies etc.

In August 1996, a meeting of the BC representatives of the CFS was held here at UVic. Although there was much opposition, the CFS decided to address these concerns as a result of hard lobbying by First Nations students and Students of Colour. Subsequently, a step had been taken to implement a national campaign against racism using many of the resources from the Week of Elimination of Racism held at UVic in March 1996. Much of the work for that week was done by UVic Women of Colour, Students of Colour and the United Coalition Against Racism. This campaign was to be discussed and approved at the national meeting/conference in Ottawa. A wide range of issues was to be incorporated into this campaign : a national poster campaign, resources for universities and colleges, lobbying administrations to implement anti-racism policies, addressing eurocentric curricula etc. The campaign was supposed to tie in with March 21 which is the United Nations Day for the Elimination of Racial Discrimination.

The UVSS representatives who would attend the national CFS meeting in November were to be selected by vote at the Board meeting on October 28, 1996. For those of you are new to UVSS politics, it is not uncommon to hold left wing caucus or right wing caucus meetings to discuss strategies for ensuring that significant issues are represented. This practice has been done since I took office in May. At one such (left wing) meeting prior to the October 28 Board meeting, it was agreed that I was to be one of the candidates supported by the voting power of that caucus. The number and solidarity of the left wing vote would have been sufficient to guarantee me a place among other representatives selected by the UVSS. As such, it was not necessary for me to issue a statement of intent to make all Directors aware of the significance of the concerns I intended to focus on at the national CFS meeting. At the actual Board meeting on October 28, however, left wing solidarity dissolved without prior warning. Had I been aware that I was not fully supported, I would have been prepared to voice to the Board my need to attend the CFS meeting to initiate discussion on issues of racism on Canadian campuses. As an outspoken woman of colour, I was limited and excluded from the opportunity to put anti-racism on the national agenda. I feel this was complete underhanded sabotage. It was also an act of systemic racism. (please refer back to the definition of racism).

There is a lot more history to this issue. Unfortunately, I do not have the space to describe everything in detail. As it stands, no one from the UVSS delegation to the National conference in Ottawa sat on the Campaigns committee (this committee was the one that would be discussing the national anti-racism campaign). As a result there was no

vocal voice to lobby and pressure the CFS to uphold the campaign that had been initiated in August by Students of Colour and First Nation Students. Subsequently, there will be no National anti-racism campaign. This sends a clear message to me and I am sure to other Students of Colour that issues of racism are not important, even in "left" wing politics.

The past few months have been difficult for me. I have had to deal with a number of realizations. I have had to deal with constant backlash for speaking out. I have had to endure a "Chilly" climate on campus. But, what has affected me the most is how easily rumors are listened to and are substituted for the truth. I was amazed at some of the accusations, and innuendoes that have been created about me. Even though "left wing" politics may embrace you and make you feel that your issues are recognized and supported, you should always be cautious. Do not trust anyone completely. This was my mistake: I trusted too much. I find it sad that I no longer have the same respect for and faith in the "left" wing politics practiced at UVic. But more importantly, I find it sad that it was my own experience with "left" wing politics that taught me not to trust.

Sonia Manak is an outspoken anti-racism activist in many sectors. As Director of Services for the University of Victoria Students' Society, she has brought issues of racism in post-secondary education to the forefront of the national student agenda, has been instrumental in designing the current UVSS anti-racism policy, and continues to represent the concerns of students of Colour on the President's Advisory Committee on Equal Rights and Opportunities. She has also compiled research in the document Racism and Other Issues Affecting Students of Colour and New Immigrants in Post Secondary Education submitted in April 1995 to the Ministry of Skills, Training and Labor, and continues to work with the Students of Colour Collective and the Women of Colour Collective to promote awareness and initiate anti-racism projects on campus.

> "I am very well aware that not everyone is well versed on theories of racism. I am also aware that not everyone has a race analysis. By the virtue of being born a woman of Colour, I have had to deal with racism in all its forms my entire life *and will continue to do so."*

February 17, 1997

Sonia Manak
Director of Services, UVSS

Dear Sonia:

This letter is long overdue, and we hope you can forgive us for taking so long to respond to your concerns regarding the climate .....

Kelly and I feel that we owe you not only an apology but an explanation as to our inaction regarding your absence from Board meetings. We appreciate you taking the time to fully inform us of the incidents that occurred. It troubles us that as a result of your exclusion from the CFS conference, the CFS has dropped its efforts on initiating a national campaign addressing racism at Universities for this year.

The reason why we did not get involved in the beginning is due to our inexperience in dealing with issues of racism. Looking back, we now realize that we should have come to you immediately, as opposed to waiting for a new semester to begin. We recognize that we neglected our responsibility, as your colleagues, to take an active role in your feeling discriminated against. For this we offer you our sincere apology.

As you are aware, Kelly and I are committed to helping make the climate of the Board friendly for all. We plan on accomplishing this through obtaining a mediator to allow Board members to express their concerns. It is our hope that by doing this members will gain a better understanding of each others points of view and thus developing respect for each other.

We realize that this goal will involve the effort of all Board members, however, with an issue as important as this we are confident that there will be full Board participation.

Sincerely,

Ian Flemington
Chairperson

Kelly Sundberg
Director of Academics

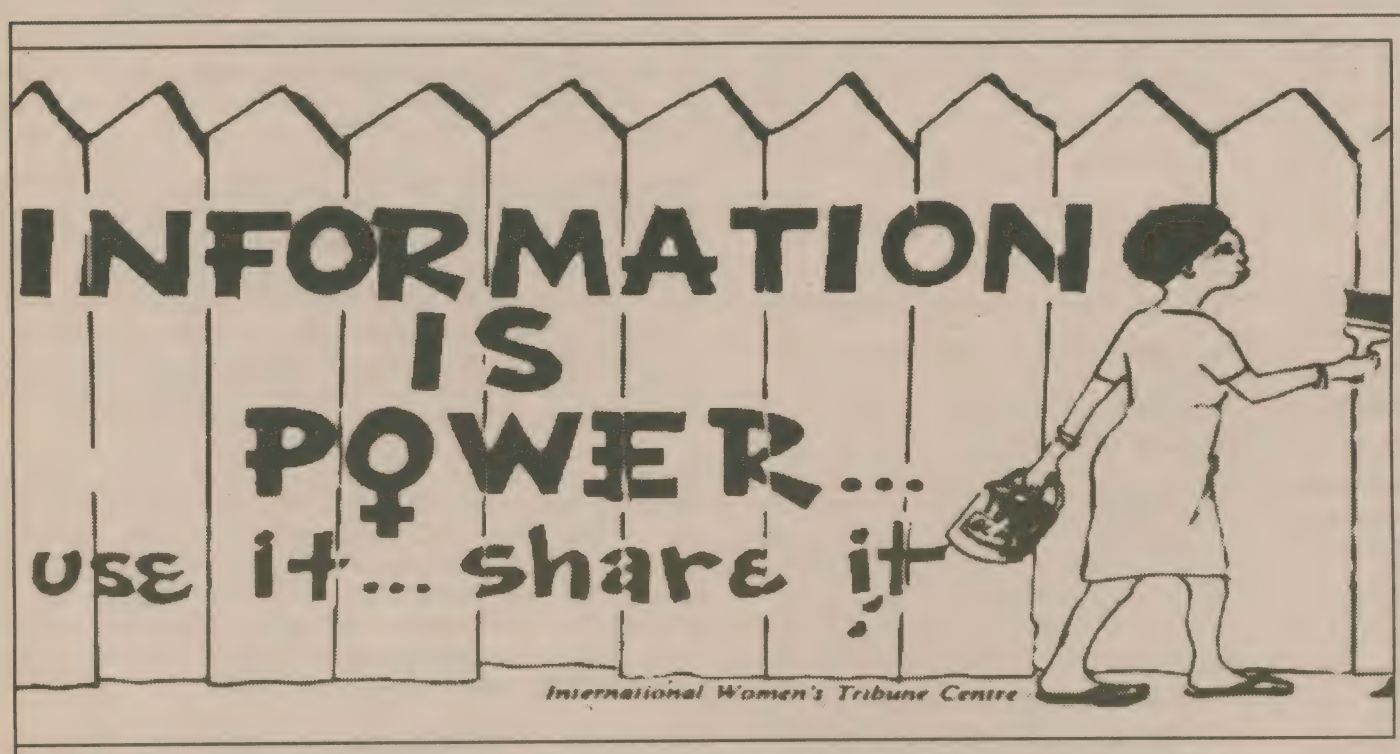
"YOU PEOPLE GET EVERYTHING FOR FREE"

by Derek Bougigan(Mi'Gmaq)

What do you mean when you say free ? First Nations people have been paying for your freedom since the arrival of your grandfathers 500 years ago, and still we suffer.
Your history has not been forgotten, your brutality will forever remain in our hearts and I pray that you learn to admit that you today are also part of that unjust society.
Please, do not say to me that it wasn't your fault what crimes your forefathers committed, because in my eyes you live in the shadow of MURDER, RAPE, PILLAGE, DISEASE, INDIAN ACT, RESIDENTIAL SCHOOLS, MISSIONARIES, RESERVATIONS, INDOCTRINATION.....and all this equals out to be GENOCIDE.
There was an estimated population of 50 million people here in North America, but where are they? Today, there are only about 2 million First Nations people left in Canada. Your history will never escape you, just as we were never able to escape the Indian hunts.
We will forever remember what has been done and we will never let you forget your history.
So please, when you think that we have it for free, remember what we have lost.

exploring anti-racist

Susan Ingham



a professor who teaches anti-racist theory to students at a university, most of whom are white. She writes about the violence that is involved in putting herself in front of a class and doing this. She explains how she must alienate a large part of herself from her own being in order to give people something to learn off of. Theory, both teaching it and learning from it, is a difficult thing to get one's head around.

At the forefront of anti-racist debates seems to be identity politics. As we have tried to seek representation in this white supremacist environment, there have been many attempts over the past few years (some more successful than others) at asserting our various identities as a heterogeneous group of people of colour with the common experience of racism. The experience of

"....in a world of racism where there are 'consequences' to not being white, race becomes a reality. It is not something that we can pretend to be able to transcend at this point."

racism, though, is not a homogeneous one. People of different cultures, sexes, races, sexualities, classes, etc. experience racism in very different ways. This is similar to the sexism which, for various groups of women of colour, differs from the sexism that white women experience. The same is true for varied experiences of homophobia...the list goes on...At the same time, however, people of colour in Canada——all of us——are, by virtue of our race, located outside of a major part of the dominant hegemonic forces which are enforcing racism. Clearly then, despite our differences, we do have something in common to resist.

Numerous academics, many of whom are white, have countered attempts at trying to organize around race by speaking of race as a socially constructed concept and of representation on the basis of it as nonsensical and counterproductive. I certainly accept that the concept of race is socially constructed. However, in a world of racism where there are 'consequences' to not being white, race becomes a reality. It is not something that we can pretend to be able to transcend at this point. History,

I recently read Himani Bannerji's collection of essays called Thinking Through: Essays on Feminism, Marxism and Anti-Racism, so I've been thinking a lot about anti-racist theory and identity politics lately. I have to admit that I'm still fairly confused about a lot of it, but I thought I'd use this article to at least open up some of the debates that people seem to be engaging in - both within academia and outside of it - and explore some of the questions that personally have been wracking my mind.

The reading I have most recently involved myself in within the realm of anti-racist theory has been articles or books written by people of colour. Theorizing on racism by people of colour doesn't impel the negative response in me that usually makes itself present upon hearing white people theorize about racism. I recognize, of course,

" I want them to know what it is like to be of colour and to have lost white friends and white lovers over racism. I want them to have people talk about them in the way that people talk to us. I want them to live MY LIFE."

that it is important and, in fact, imperative for white people to theorize and to come to a comprehensive understanding of what systemic racism really entails and what role they as white people play in perpetuating it. But I cannot help but resent it when I watch white people theorize and theorize without being able to comprehend racism on the emotional level on which people of colour are forced to understand it.

I want these people to know what it is like to try to forge an existence that is satisfying in a white supremacist society. I want them to know what it is like to feel completely overwhelmed by racism—to break down, to cry, to be unable to cry, to feel numb, to feel too much, to hate themselves and to hate others, in the way that only people of colour can. I want them to know what it is like to feel like they are going crazy because they can't fathom or make sense of how relentless racism is. I want them to know what it is like to not be white and to try and be diplomatic and understanding when it comes to dealing with people like themselves, when all they really want to do is rage. I want them to know what it is like to be on the receiving end of their attacks. I want them to know what it is like to use up so much of their strength trying to defend and protect themselves that there is little left over for doing what would really make them happy. I want them to know what it is like to not be white and to walk into a room full of themselves. I want them to know what it is like to be of colour and to have lost white friends and white lovers over racism. I want them to have people talk about them in the way that people talk to us. I want them to live MY LIFE. I want them to live the lives of all my friends of colour and see if they could survive one day, let alone a lifetime. These are all things that I can't help but think about when I hear white people theorizing about what I know they really do not understand.

They are learning off of my body. They are pulling it in a million different directions and taking it for themselves. They are making it into things which it is not. Himani Bannerji writes about being

searching

Amal Rana

you are my only courage

you who i have never seen
you who must exist somewhere
you who understand the core of all that is
me

i want to show myself to you
peel away all the protective layers
scratch off all the hardened
wounds
callouses
and
scabs
evidence of years of pain
decades of tears
centuries of resistance

i want to shed my battered
and rusted armour
leave it by the door
lying in a heap of old memories
of a time when i was
without you

i want to rest my head in
your lap
envelop myself in your warmth
drink in the scent of your
soft skin
as it presses against mine

i want to lie naked in your
arms
knowing that i am safe from
exoticizing eyes
hands that seek to possess my
spirit
tongues that drip words of honeyed
poison
minds that try to conquer me
with the lies and deceits of the
colonizer

i want to trace the shape of our
bodies
pressed together
blended in different shades of
brown
i want to celebrate the darkness that
is me and you

i want to sit beside you
rest my weary body
let the silence fill my
heart
replenishing all
the words that i have had
to pour out
in order to make her/ make them
understand

i want to find you
you who are my only courage
my only sanctuary in this
endless exile

theory

as well, and associations that we establish with each other on the basis of history, are not something that we can ignore. It informs our present circumstances.

The establishment of our various identities as people of colour is difficult. Hegemonic culture has established our identities for us. We have been racialized and thus homogenized and are not looked upon as being complex individuals. Many people of colour are now critiquing multi-cultural discourse on the basis of its simplicity. Those such as Chandra Talpade Mohanty have argued that "...difference defined as asymmetrical and incommensurate cultural spheres situated within hierarchies of dominations and resistance cannot be accommodated within a discourse of 'harmony in diversity'". There are many that feel our identities have become too essentialized, and that this leaves us unable to produce radical revolutionary change. How are we to understand the intersections of our race, our sex, our sexuality, our class and on...? This is certainly a question that is difficult to answer. I can say that it seems like virtually all theories that exist privilege some part of our identities while lessening other parts of them. Personally I must say that I feel the impact of white supremacy most prominently. I feel it in all of its sexist, homophobic, etc. forms. Clearly though, an anti-racist theory that is not reductionist should be what we are aiming for.

Many people of colour have been lodging critiques of identity politics. Many white people have been as well, but often for entirely different reasons. Struggling to create an identity as a person of colour in a white supremacist world is definitely something that I would classify as resistance. In fact, I think it is imperative as part of the process towards change and further politicization. At the same time, though, I agree with a lot of the critiques people of colour are making of identity politics. Many are concerned with the fact that, throughout the process of unending naming and renaming of our identities in various reductionist forms, we are unable to see completely our relation to the whole——our relation to all of our material circumstances. When exploring their identities, white people, for example, need to understand them in a context larger than themselves. They need to link their various privileges to other people's oppressions and to not just settle in a specific realm of their own oppression. It is important for us to understand all of our locations in relation to those of others. It is important for all of us to understand collective reality if we are to transform it. This is something that was focussed on in Himani Bannerji's book. bell hooks also writes in Talking Back: Thinking Feminist, Thinking Black that if the personal and the political are one in the same, then there is no way of becoming truly radical and of becoming truly politicized.

> **" All of our realities, identities, concepts and words seem to be up for grabs for total deconstruction these days."**

All of our realities, identities, concepts and words seem to be up for grabs for total deconstruction these days. Everything seems contestable. A lot of this is useful, but I think that a lot of it is not. I'm still working through much of where I stand within many of the debates.

What role does post-modernism play in all of this? Are parts of it useful in constructing an anti-racist theory that will help to strategize action? Are parts of it detrimental to action? I'm too confused about this one to even write about it right now. Maybe by the next VOICES OF FIRE.....

THE LAST OF THE DODOS

by Spencer Rowe

I have been asked to submit a piece of writing for this special insert . I have written a fictional, representation of the value which is now placed upon the Two-spirited (Gay) Native, both by their own communities and their larger dominant culture.
Historically and traditionally the Two-spirited people were respected and valued by their Native communities. Two-spirited people often took on the role of surrogate parents when needed, or they were Medicine men and Shamans, among other contributions. Their gifts, although no longer valued, have never gone away, as it is their birthright honored by the creator. Naturally, one has to be trained in these gifts. The pain of knowing you have gifts, but are unable or unsure how to use them, breeds guilt, shame, substance mis-use, hopelessness and often suicide. I live in perpetual sadness. During sacred Ojibwa medicine ceremonies I have been honored to take part in Grandmother full-moon rituals. These ceremonies are closed to all men but the Two-spirited. I am sad only because no one can recall when the last Two-spirited took part in this ritual. I fear I am truly the last of my kind who practices his role in a traditional way. I know of no other and I am very alone.

The on- going slaughter of Two-spirited Natives by AIDS further devalues them and their numbers are severely decreased. I believe I am watching and living through an extinction, much like various tribes were extinguished with the arrival of the European settlers, or whole Native communities slaughtered by the diseases brought from overseas.
I believe because of this slaughter the world is a meaner, and uglier place. This loss of the Two-spirited means the sprinkle of fairy cedar dust, or the calling up of the "Little people" at just the right place and at the right time rarely occurs. To live in a world without magic creates the scenario you are about to read.

Time:
middle night, cold February
Place:
around a fire, during sacred ceremonies, northern forest, ontario

The razor eyes of the mist draw my attention to other thoughts, other lives, and other times. The figured flames seemingly become the canvas of experiences granted to only a few.

It is during sacred and ancient ceremonies that I am honored by the presence of the living, the dying and the dead, resurrected, for only a brief moment. A virgin child is he, a sacrifice of seduction of the physical and the base.

He is afraid of the shadows, and he can never see the stars in the city. He is a long way from his home on the Ojibwa Indian reserve he spent so much of his early childhood. Now, at the age of fourteen and not yet consumed with the trials of adolescence, (as he is a boy who grows slower than most), still without the hair of maturity and maintaining the voice of a girl is the state he appears to me.

I know this because it is ancient and sacred Timber Wolves frightened by wisps of air, that come to tell me this. The Wolves are drawn by my thoughts and figures in the flame, on this bitter February night.
"We feel safe with Indian people" they seem to say. There is no safer place for Wolves, it occurs to me , than around native ceremonies, rituals I now find myself a part of.

In the rhythmic flames I see, (where I am the Firekeeper), "Little Sparrow". Yes, that is his name "Little Sparrow", he wears no braces, he has no bed he is a child.

It has been many years since another like myself sang, and was approached by the sacred. The "Little people" come and I'm sure I'm hallucinating.
"Play with us", they sing, while softly drumming their tiny and ornate drums.

Deny the sacred is what I try to do, I think of anything but that which is before me. I reject this simple touch of humble purity, this sacred moment which is exhausting. I reject these visions!

> "He is a boy of Two-spirits and his people once tried to make him wear a dress, (they read in a book by a white man that this is what he was to do). How could they have forgotten the history and the gifts people like him have?"

I shall think of anything but that which is before me. Young men my age throw footballs in fields, I tell myself. I have never done this. I have never experienced joy. I shall never do so.

The flames reach out in solitary rhythm. "We feel safe with Indian people".

I stop fighting. All are asleep in the lodge, the night is purple and silent. I am alone and now willingly allow visits from the sacred. I do not know this boy, this "Little Sparrow", yet I am tortured by the visions given to me.

The man of the supermarket, with the cross on his chest, and even-teeth answers the backdoor used by those seeking food. The homeless child stands patiently, secure in knowing his two timid knocks created a shuffle of moving feet within. The man slowly gives the boy the once over, the boy smiles, amidst the smell of stale garbage and dried urine.

"Little Sparrow" is quite feminine with an engaging smile, and dark brown shoulder length hair with a slight curl. The telephone number on the matchbook is that of a "client", the only contents on his person. The basement is clean and quiet. This is where the man who answers the door tells the boy to wait. It is almost closing time, and the child is promised cigarettes and food. He is a fourteen year old Ojibwa half-breed, alone, unhappy, gentle and hungry.

The basement is painted white, with a gray floor, located in the back, a meat locker. The boy sits on a wooden pew liberated from some church, similar to that of the pews in the church on his reserve. Safe with his thoughts, he contemplates the reasons why he is abandoned by his own people. Strong and powerful Ojibwa people seem to have forgotten the blood memories, that run so strong in the boy's veins. He is a boy of Two-spirits and his people once tried to make him wear a dress, (they read in a book by a white man that this is what he was to do). How could they have forgotten the history and the gifts people like him have? Why did they allow his own people to humiliate and brutalize him? In fear of his life he ran from the horror, from his people, he was ostracized.

I am startled at this emotional banshee, an entangled spirit not quite ready for it's journey, then a fleeting painful remembrance an alchemy of senses breathes, waiting a final exhaustion. I receive a note written on birch bark, (from whom or what I do not know), in shaky hand script, it reads "you my spirit".

A handful of cedar and tobacco fuels the flames of my sacred prayers.

The boy is joined in the basement by three men, each with a cross around their neck and one with a video camera, who immediately begins setting up lights.

A noisy yet soft panic, an injection of heroin, "Little Sparrow" is stripped and powerless.
A meat locker is the set, a butcher block face first, feet strapped to each leg, with a slight

> "In fear of his life he ran from the horror, from his people, he was ostracized."

whimper of fear "Little Sparrow" realizes he now has the spotlight.
His mouth opened, and violence thrust into his buttocks, again he goes home to another time.

Some with full-headdress sang, others beat upon drums, there are canoes and he is, he was, happy and proud. His thoughts screaming questioningly, "why am I abandoned"?

Blood trickles down the boy's leg, another injection, vomit, arms strapped to a wall. Listen to the flames, freedom to dance, little boy, slim, smooth, and the sex dance beat. The strangers, one more frightening then the next. The hawks are cruising, needy, dance sex beat, look at me! Vulnerable prey of the cross and the man who wears it. These visions become quicker and quicker, I reach out my hand.

He is flame and the snow is silent, a circle I draw in the dirt is now the moon.

The clouded shield is pierced, this plague, it's sword savage, base seduction, precise, and slaughtering people of my kind.

The heavy silence of my thoughts scream their own obscenities convinced of their divinity, an aching beat in collusion with my heart. Listening to the flames a calmness of spirit enters.
My body shivers, everyone's pain but my own I feel. "Little Sparrow" bleeds and soon comes to understand his worth. Exposed, cold, choking, roughly he is turned over greased and penetrated. Blood, "Drugs, please more drugs", he is begging. Oh, I hear him! Alone he dances in the disco and sex dance beat music. The images are more horrible than the one before. I can't stop them!

A stinging quickness, fog and then blackness overcomes him. When the beating is done, a hand, finger by finger loses it's shape inside the tiny body, blood flows, and his shiny hair reflects rays of light.
The butcher knife steadies itself in the boy's thigh, the second in his stomach, the third hitting an artery in the neck. The camera rolls and his memories of singing, of canoes, of embellished dress are lost.

I chant, sing, and cry seeking guidance from his ancestors. I am without answers, I sometimes lose my questions. I no longer have courage and the warrior spirit. I am adrift in mist, walking backwards. I offer my tobacco to Grandfather fire and a prayer to the Creator. An Eagle appears and circles four-times then disappears. "Little Sparrow" the gentle, innocent and magical creature is now on his journey.

Spencer Rowe
"He is Quiet"

D-E-N-I-A-L

by Amal Ishaque Rana

the physical manifestations
the physical manifestations are what i

want to talk about
need to speak about
experiences repercussions

physical: all that is not
emotional mental spiritual
physical connected to the
emotional the mental the
spiritual

spiritual healing

to transcend our
negative racially induced feelings

(if said over and over, this pleasantly rhyming jingle can give you positive, non-self dominating tingles)

self-dominance is not good for one's soul so lets start being positive
and learning to forgive and FORGET

FORGET that racism happened to you and me
hurt you hurt me
de/me/aned me
me and you
made us cry
and scream in pain
searing pain
festering gnawing
making us
forget to smile and pretend its okay
making us turn away
and be impolite
refusing to engage

in the

MEET AND GREET HYPOCRISY
that spells

D-E-N-I-A-L

a five letter word
with so many meanings

a five letter word with
the power to erase

your pain my pain our pain

a five letter word
that recognizes
no colours
no racial

BOUNDARIES

denial around every corner

denial written all over so many
different faces
familiar alien expected

and most shocking of all

looming in front of us

faces of those we trusted
supported fought for and loved

ALLIES FRIENDS

Pledges of unconditional support

you know I'll always
support you no matter what
I'll be there for you
through thick and thin
you're my friend, your
friendship means so much tome
of course i respect your
opinions as a woman of colour
we need to work
together and build alliances
you can trust me, after all
we're all on the same side

WE ARE ALL ON THE SAME SIDE
We are all on the same side

same side of the struggle
same side of the progressive fight
same side in the fight against all
those evil card carrying nazi
skinheads draped in white sheets
(the only types of racists that can be labeled as such)
same side solidarity
same side alliances
same side
SAMENESS SOLIDARITY MUST BE MAINTAINED AT ALL COSTS
VOICES OF DISSENT ARE NOT WELCOME

WELCOME! WELCOME!
WELCOME!
welcome to the 90s version of
alliance building coalition
politics of
the newly improved and incredibly united (not to mention progressive/regressive) left

**Press 1 if your own allies have perpetuated an act of racism*

**Press 2 if these people refuse to acknowledge that they have done anything wrong.*

**Press 3 if you are one of the white people mentioned above and would like to:*
a.) convince the world that you absolutely cannot be racist because you have attended numerous anti-racism rallies and workshops and as a result feel completely comfortable in stating: "Racism isn't really that big a problem in Canada "
b.) engage in the misguided and offensive practice of invalidating the experiences and FEELINGS of a given person of colour by having <u>other</u> people of colour outside of the situation determine whether racism did or did not occur

**Press 4 if you are a white member of a particular group/department against whom women of colour have made allegations of racism and you are in desperate need of other people of colour who can readily and repeatedly state that in their opinion the above mentioned group/department is beyond reproach.*

**Press 5 to end this call to end this call to forget this call to forget*

To FORGET To For/Get To for/give to give forgiveness

to
the ones who have not apologized for
let alone acknowledge their
RACISM.

The number you have reached is no longer in [your] service...

the white guy who thought he was more asian than me

by Andrea Margarita Ting

"WHAT?" he exclaimed,
splattering his vile whiskey saliva
all over the painted mask that was my face
"YOU DON'T SPEAK CHINESE?!!?!
WELL I GUESS THAT MAKES ME MORE ASIAN THAN YOU!"
he then proceeded to recite his criteria
that gave him an honourary membership to asian-ness:
-speaks chinese
-married to three different asian women
-has several innumerable children of half-asian descent
-knows Judo
-decorates his home with bamboo screens, silkscreen dragons
and posters of jackie chan

that makes him more asian than me?
well, i guess so...
i don't speak chinese
i am not married to any asian women
i don't have kids, of any colour
i don't know judo
i don't decorate my home with bamboo screens or silkscreen dragons
who is jackie chan?

actually he must be more asian than me
he knows the oppression like it is his own
me and my girlfriends sit around, drinking sake,
fantasizing about that smooth white cock
how it must feel like silk
slipping in and out
like no cock you've ever had before

how degraded
how subservient
how petite
how passive
how silenced
he must feel
when in my mind
i dress him in silken robes
paint his face white and his lips scarlet
bind his feet
put chopsticks in his hair
and call him
pearl
jade
jasmine

i'm so sorry
i guess i just get so preoccupied
objectifying you precious little white men
dolls, really
painting you with my brush called exotic
that i forget to consider
how to treat you like a real man
would it make you feel better if i added your name
-difficult it is to pronounce, so i'll just call you little dragon-
to my mail-order groom list
you know, your kind is really very popular
with those lonely women in Siam
they'd be happy to give you your freedom
a nice little isolated bamboo shack on the beach
so that no one will hear your screams of protest
when she forces you to suck on her massive clit
and beats you into nirvana because you're not what she expected

yes girls, step right up
get your red hot white men
ready to satisfy your every desire without saying a word
no complaints
no denials
yes, girls
i'll take you on a tour of the most delicious north american brothels
where the hard-bodied boys
your walking, breathing, wordless dildoes
will massage your hard-working muscles
and fuck you like never before,
all for pennies a day
we usually keep them on reserve for those naughty navy women
but for you, i'll score you some nice white cock

yeah, you must know what its like to be asian,
mr. i'm more asian than you
i've kept you down for so long
tied up
gagged
colonised
that you haven't had much of an opportunity to file your complaints
march in the streets demanding your liberty
shake off those shackles of oppression
and find your voice

you're more asian than me?
if i was less than human
i would take all the
hatred
frustration
anger
disgust
violation
and spit it back in your face
but because i am so appalled
so shocked at your naked ignorance
i will walk away
silent
crushing his demeanor between my sweaty palms

NO COMMENT...

SOME RESOURCES

Intercultural Association
#200-2504
Government Street
Victoria, BC
tel: 388-4728
fax: 386-4357

Help for people with difficulty accessing services because of language and cultural barriers.

Native Friendship Centre
Third Floor
531 Yates Street
Victoria, BC
V8W 1K7
Contact: Dawn Caverly

Open drop-in for urban natives.

Education/counselling for addictions. Work experience, counselling and opportunity to explore cultural identity.

Slanis Fe Wilnew Lte The Women of Our People

Provides support and counselling for Native Women who are survivors of sexual assault
55 East Saanich Road
Saanichton,BC
V8M 2B3
tel: 682-2788

South Island Metis Nation
tel: 480-781

Student of Colour Club
University of Victoria
Student Union
Building, B120
P.O. Box 3035
Victoria, BC
V8W 3P3

Victoria Immigrant and Refugee Centre
305- 535 Yates Street
Victoria, BC

Token Zone
c/o CFUV Radio
P.O. Box 3035
University of Victoria
Victoria, BCV8W 3P3

A hot and spicy masala of music, poetry, rants,reviews, interviews and views to tantalize your tongue and titillate your mind. Women of Colour on the mike, in the studio and on the air bringing you **our** words, music and voices!
Every Tuesday from 1-2

Women of Colour Collective
University of Victoria
Student Union
Building, Room B120
P.O. Box 3035
V8W 3P3

credit: Womenews/Gabriela (Philippines)

CONTINUED FROM PAGE 2

This includes:

The Crown must recognize the inherent sovereignty of Aboriginal Nations, recognizing the rights to the lands and resources of the Nations. Providing opportunities of administrative management and governance decisions within government entrenched in the constitution and decision making within industry especially when located on the traditional territories.

Giving back the aboriginal peoples the freedom to create an economic base on their own lands thereby creating jobs and revenue regenerated to create monies on reserve { ie: aboriginal ranchers must ask the Federal Government for approval when selling a cow}

Aboriginal peoples must be presented fairly and accurately in the core curriculum within the infrastructure of the educational institutions.

The reclamation of all spiritual and cultural artifacts from churches, and museums including the Hudson's Bay

Aboriginal justice based on the traditional values of respect consistent with the cultural beliefs of the specific Nation.

The basic physical conditions in Aboriginal Communities must be improved: housing, sanitation and medical care should be consistent with non-aboriginal communities.

The restoration of respect for Aboriginal Peoples and Aboriginal Women (based on the matrilineal societies) in and outside of their communities, and the restoration of balance between the spheres of women's and men's positions within self-government and economic self-sufficiency.

The empowerment of Aboriginal youth encouraging the young people, the future leaders of Aboriginal communities, to re-establish the social and economic integrity of the future while incorporating cultural programs including government. Strategies to confront complex issues of identity, spirituality, culture, health, economics,
and education.

The employment of Aboriginal Journalists who are culturally and traditionally aware of the issues, that accurately report an aboriginal perspective complimentary to the current situation.

While most of society believe that Aboriginal People are alcoholics and are abusive within family structures. The daily repetition on the 6:00 news, of stories that substantiate this pervading myth include stories like Davis Inlet with the horrifying images of gasoline-sniffing children bent on killing themselves. Positive empowering images of Aboriginal Peoples are hardly shown if ever, such as the small community near Williams Lake where a group of Aboriginal youth designed a program that included all the traditional teachings while learning all the facets of ranching. Each youth successfully completed the program and became productive within their family and community. News of this kind is usually shown at 4:00 in the morning when most of the viewing population is asleep.

This kind of reporting continues thereby maintaining the laws of aboriginal content on the news. The lack of attention on the news regarding the Royal Commission was in keeping of the style of priority of Aboriginal People. We are so important, the government is keeping the Royal commission Report quiet. As aboriginal people we should be flattered, excepting that we're not. The information contained within the report is vital to all the peoples of this country as well as to the environment including the animals, and theoretically could affect the North American Free Trade Agreement.

Again the People of Canada are victim , much like the Aboriginal People only much different. The censoring of integral information that is vital to all Canadians has not been made available. And where available to the average person at $250 a report is certainly not a priority item when shoes for children cost as much as a weeks worth of groceries. Excepting that the information is integral, for your children's future. The Royal Commission on Aboriginal Peoples effect all peoples that is yet to be seen. I believe that the Canadian Public has the ability to understand the issues of Aboriginal People. Many of the complex problems relating to government, business, environment, and community can be solved if the report is made available to all the Canadian Public and if those that are friends to the Aboriginal Peoples who have the courage to wonder... the courage to ask....the courage to care....and the courage to act....we can build a better future. The time has come to understand and embrace the reality of Aboriginal sovereignty in Canada. We are all challenged to rise above the history of disregard of national law and flagrant human rights violations in Canada. And as we educate ourselves and understand the findings and facts, we can heal the past and begin to face our future with dignity. Please open your hearts and minds to the prayers and lets stand together for truth and justice. We can and we will show the world there is a way to overcome colonization without violence and to establish equality and equity for native peoples without disenfranchisement of the status quo. To be successful in ending the oppression and forced occupation of the Aboriginal peoples of this country this land we love called Kanata "village" We must learn to trust one another and to rise above the racism and above all to know that we the people of Canada have the capacity and authority to determine our best possible future together.

As written in the British Columbia Flag "As long as the sun shines, the rivers flow, and the grasses grow, we the aboriginal people will maintain peace with the new settlers."

Mitakye Oyaisin
All my relations
Chenee Anderson
Aboriginal Journalist
World of Aboriginal Radio

food for the mind and the soul

films

Carol's Mirror [1992 National Film Board of Canada]

Carol is interested in playing the lead in her school's annual play. The only problem is that the school puts on "Snow White" every year and Carol is not white. After much debate, Carol and her classmates find a solution. Carol's Mirror challenges the use of Eurocentric materials and shows how prejudice, racism and cultural expectations place limits on what people can do with their lives. The film is intended to be used for anti-racism education among children.

Long Time Comin' [1993 National Film Board of Canada]

The video is a portrait of Faith Nolan and Grace Channer. These two Black lesbian artists give back to art its most urgent meanings--commitment and passion. This film relates well to the themes of pluralism, cross-cultural communication and diversity. By locating their work in issues of race, gender class and sexuality, Channer and Nolan challenge the complacency of Canadian cultural power structures.

One of Many--Dr. Nhan [1982 National Film Board of Canada]

The video portrays the adaptation experiences of a refugee from Vietnam. It shows the problems of reconciling professional credentials of immigrants with Canadian professional requirements and standards. It sheds light on the themes of cross-cultural communication and employment equity. the portrait of Dr. Nhan shows problems which stem from language barriers and how they are handled at the personal and community level.

Sedna: The Making of a Myth [1991 National Film Board of Canada]

This video shows the intricate relationship between capitalism, racism and art. Values clash as a group of Inuit sculptors work together on a project led by a profit-oriented southern-canadian sculptor. It relates well to the themes of pluralism, cross-cultural communication and institutional racism. The video shows the compromises made when cultural appropriation takes place.

Straight Talk: Interviews With Women of Colour
[1991National Film Board of Canada]

Straight Talk is a series of interviews with five Canadian women of colour Makeda Silvera, Dorothy Wills, Midi Onodera, Chris Rahim and Ivy Chaske. Each woman talks about aspects of her life in Canada. What separates their experience from other Canadians? Where do they focus their energies? Why do they do the work they do? Through these conversations, a window is opened into the reality of people of colour in Canada and the paths some women have taken towards the positive.

Black Mother Black Daughter [1989 National Film Board of Canada]

The acclaimed NFB documentary pays tribute to Black women who struggle for over 200 years to create and maintain a home and community in Nova Scotia. The film explores the lives and experiences of Black women, their contributions to the home, the church and the community, and the strengths they passed on to their daughters.

Hogan's Alley [1993 Andrea Fatona and Cornelius, NFB Canada]

Hogan's Alley records Vancouver's Black community, specifically Hogan's Alley as it existed within the larger core community of the Vancouver narrative. By examining the lives of three Black women of varying socioeconomic backgrounds and sexual orientation, it is a subjective reading of the end of this community. It explores the fragmentation of narrative voices and perspectives (including the producers') and of diversity.

Out of the Blue [1991NFB Canada]

On January 8, 1989, a Pickering, Ontario, flea market was robbed. Witnesses reported the robbers were one white male and four Blacks. Later that day, police disrupted a Scarborough church service, arresting one South Asian boy and four Black youth including a thirteen year old girl. All were later released when it was proven that they were in church when the robbery occurred. Julien Didier was twenty at the time and the oldest of the arrested. The video follows his plight in this racist incident.

books

RAVEN
a passionate novel about a young Aboriginal woman's search for answers to difficult questions. Stacey balances her family's traditional ways with white society's values, knowing her future lies in both worlds.

BELLY DANCER by Sky Lee
This collection of short fiction showcases Lee's distinctive blend of humour and melodrama.

HER HEAD A VILLAGE by Makeda Silvera
Silvera speaks eloquently of what it means to be Black, working class, lesbian, immigrant, "outsider."

FOR COLORED GIRLS WHO HAVE CONSIDERED SUICIDE WHEN THE RAINBOW IS ENUF by Ntozake Shange
Shange encapsulates the pain and pleasure that comes with being a coloured girl through choreopoem.

ZAMI: A NEW SPELLING OF MY NAME, THE BLACK UNICORN, SISTER OUTSIDER by Audre Lorde
Lorde speaks of racism, self-acceptance, mother-and-womanhood.

AIN'T I A WOMAN: BLACK WOMEN AND FEMINISM by bell hooks
As a writer and a professor, she speaks widely on issues of race, class and gender.

I AM WOMAN: A NATIVE PERSPECTIVE ON SOCIOLOGY AND FEMINISM by Lee Maracle
She speaks eloquently of the effects of colonialism, residential schools and reservations on First Nations Women.

ANGELA DAVIS: AN AUTOBIOGRAPHY by Angela Davis
The only female member of the Black Panthers Movement. She talks about resistance to change and backlash.

I, RIGOBERTA MENCHU: AN INDIAN WOMAN IN GUATEMALA by Rigoberta Menchu
This book addresses the struggles of being labeled "indian" in Guatemala.

THEIR EYES WERE WATCHING GOD by Zoran Eale Hurston
HOT! She was not respected as a writer, until Alice Walker acknowledged her. A masterpiece you'll never forget.

(CONTINUED FROM PAGE 2...)

for the last century it has been placed on history's back burner. Now that the issue of the name has been brought into the public's attention, the fate of the drowned Chinese man has been retold. Rather than history being erased, as the author claims, changing the name of Chinaman Lake has demonstrated that history is actually being revealed to "Canadians," and is also finally being understood in the context of Canada's historical and on-going bigotry towards Chinese-Canadians.

Andrea Margarita Ting
Co-ordinator, VIPIRG's Anti-Racism and Discrimination Committee